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A

DISSERTATION

ON

THE MYSTERIES

OF

THE CABIRI;

OR THE

GREAT GODS OF PHENICIA, SAMOTHRACE, EGYPT, TROAS, GREECE, ITALY, AND CRETE;

BEING

An Attempt to deduce the several Orgies of

ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS, AND HECATE,

FROM AN

Union of the Rites commemorative of the DELUGE with the Adoration of the HOST of HEAVEN.

81952

BY GEORGE STANLEY FABER, A. M.

FELLOW OF LINCOLN COLLEGE.

Η γαρ τον ὑρανον προσαραξειν, η τα κρυπτα της Ισιδος εκφανειν, η το εν αβυσσω απορρητον δειξειν, η σησειν την Βαριν, η τα μελη τω Οσιριδος διασκεδασειν τω Τυφωνι, η αλλο τι τοιουτον απειλει ποιησειν. Jamb. de Myst. sect. vi. cap. 51.

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CHAP. VII.

CONCERNING THE SACRED TERMS HIPH OR SIPH, AND CUL OR COL; AND THE VARIOUS TRADITIONS FOUNDED UPON THEM.

I SHALL now proceed to offer a few obſervations upon the ſacred terms *Hiph* or *Siph*, and *Cul* or *Col*.

The oriental mythologiſts ſeem, from the moſt remote periods, to have particularly delighted in the wild luxuriance of metaphorical language; and conſequently in, what is very nearly related to it, ſymbolical imagery. This imagery, though frequently but ill underſtood, was early carried into the weſtern world; the whole religion of Greece having been borrowed from the theology of Egypt, Chaldèa, and Phenicia. Hence we find, that the Ark was repreſented by a variety of emblematical animals, one of the principal of which was a Mare; while Noah, who was uſually conſidered as the allegorical conſort of the Ark, was venerated under the ſymbol of a Horſe [a]. By the Greeks however a mare

[a] This hieroglyphic has been noticed by Mr. Bryant; but he

was denominated *Hippa*: and I am inclined to conjecture, that this animal was ſo called by them, not *arbitrarily*, but *deſignedly*, and in conſequence of its being an emblem of the Ark; the Chaldèans and Phenicians terming that immenſe veſſel, in oppoſition to ſmall *open* boats, *Hipha* or *Siphina*, which ſignifies *a decked* or *covered ſhip* [b]. From this root the Greeks formed their word Hippa, *a mare*, becauſe a mare was the ſymbol of Hipha, *the Ark*; and hence, although in their vulgar dialect the meaning of the maſculine term *Hippos* was ſimply *a horſe*, yet they ſtill retained, even in that vulgar dialect, ſome remembrance of the primitive ſenſe of *Hipha*. Accordingly, Hippos ſignifies *a ſhip* [c]; Hip-

he has neither attempted to aſcertain the preciſe meaning of the term *Hippa* or *Hippos*, nor has he purſued the ſubject through all its various ramifications.

[b] חפה Texit, Occultavit, Operuit. Buxt. Lex. ספינה Navis, propriè magna, quæ ſupernè tecta eſt. Ibid. ספינה in reality ſprings from the primitive root חפה, or, in its moſt ſimple ſhape, חף; being formed by the addition of the prefix *S:* and it is one of the many inſtances, which might be brought to ſhew, that the Hebrew is by no means ſo uncompounded a language, as it is generally ſuppoſed to be.

[c] Ἱππους γαρ ὁ ποιητης τας νεως ειπε, και ἡμεις τον Ποσειδωνα Ἱππιον καλουμεν. Artem. lib. i. cap. 58. Thus alſo Plautus:

Nempe *equo ligneo* per vias cæruleas
Eſtis vectæ. Ruden. Act. i. Sc. 5.

In a ſimilar manner, Sophocles uſes the phraſe ναυαγια ἱππικα, when

parchus, *a commander of ſhips* [d]; Hippion, *a mariner* [e]; Ibenus, *a ſhip* [f]; and Hipos [g], or Hipnos [h], *a particular part* (poſſibly the deck) *of a ſhip*. A large fiſh being an emblem of the Ark, no leſs than a mare, the term, appropriated by the Greeks to the latter, was ſometimes transferred to the former. Hence Hippidion ſignifies *a fiſh* [i]; and Hippos, *a*

when deſcribing a chariot race; (Elect. ver. 732.) and Strabo ſpeaks of ſmall ſhips denominated *Hippi*. (Strab. Geog. lib. ii.) Theſe remarks may perhaps account for the nautical phraſes of "a ſhip *riding* at anchor," and "a ſhip *riding* out a ſtorm." They may alſo explain the idea of the word ἱππευουσαν, which is uſed by Nonnus to expreſs the floating of the iſland Delos or Aſteria.

Οἱαπερ Ἀστερίην φιλοπαρθενον, ἠν ενι πουτῳ
Πλαζομενην εδιωκε παλιν δρομον, εισοκεν αυτην
Ἀστατον ΙΠΠΕΥΟΥΣΑΝ αμοιβαδι συνδρομον αυρῃ
Κυμασιν ασυφελικτον ενορχιζωσεν Ἀπολλων.

Nonni Dionyſ. lib. xxxiii. p. 552.

They may likewiſe ſhew us the reaſon, why Aſtrampſychus affirms a horſe at full ſpeed to be ſomething myſtical.

Πωλον βλεπειν τρεχοντα, μυστικον τοδε.

Aſtramp. Oniroc. p. 98.

A horſe at full ſpeed ſymbolized a ſhip running before the wind.

[d] Ἱππαρχος, ὁ των νεων επιμελητης παρα Λακωσιν. Heſych.

[e] Ἱππειων, ὁ πλεων. Suid.

[f] Ἰβηνοι, κιβωτοι. Heſych.

[g] Ἱπος, μερος τι της νεως. Etym. Mag.

[h] Ἱπνος, μερος τι νεως. Heſych.

[i] Ἱππιδιον, ιχθυς ποιος. Ibid.

large ſea-fiſh [k]. Laſtly, ſince the original import of the verb *Hipha* is *to cover*, the Punic word *Hoph* [l], and the Greek word *Hippos* [m], equally ſignify *a harbour*; and Hippoporis, either *a houſe*, or *a valley* [n], from the idea of their being covered and protected.

Hipha then being equivalent to *a decked ſhip*, Argos, or the city of the Ark, was perpetually by the old mythologiſts ſtyled *Hippian*; and that, not from any connection with horſes, except indeed ſymbolically, but, as we are informed by Heſychius, from Hippa the allegorical daughter of Danaus, or Da-Nau [o]. This Hippa was the nurſe of Bacchus or Noah, and ſhe is feigned to have received him at his ſecond birth from the thigh of Jupiter [p]. Ac-

[k] Ἵππον τον μεγαν θαλασσιον ιχθυν. Heſych.

[l] חיח Portus, quaſi navium protectio. Buxt. Lex. It is remarkable, that in the Greek language *Siphna* is the name of a particular kind of fiſh. Σιφνα ποιος ιχθυς. Heſych.

[m] Ἵππος, λιμενος. Ibid.

[n] Ἱπποποριις, κοιλας, αυλη, δωμα. Ibid.

[o] Ἱππειον, το Αργος, απο Ἱππης της Δαναου. Ibid. Danaus, or Noah, is ſaid to have firſt introduced into Argos the uſe of aquatic inſtruments. Strab. Geog. lib. i. p. 23. The city *Argos-Hippion* in Italy, which was feigned to have been built by Diomede, and which was afterwards corrupted into *Argiripa*, owed its name, like the celebrated town of Greece, to the Arca-Hipha, or decked ark. Serv. in Æneid. lib. i. p. 632.

[p] Κλυθι πατερ, Κρονου υἱε σαβαζιε, κυδιμε δαιμον,

Oſ

cording to the author of the Orphic hymns, ſhe was the ſame as Proſerpine or Cybelè [q]; and ſhe was ſometimes called *Miſa*, which appears to be M'Iſa, or M'Iſis, *the great Iſis* [r]: hence Ino, or Iſis, is ſaid to have been the nurſe of Bacchus, no leſs than Hippa [s]. Heſychius ſuppoſes, that ſhe was Juno [t]; and Proclus ſtyles her *the life of the world*, and repreſents her as being, like Ceres Cabiria [u], begirt with a ſerpent, at the time that ſhe

Ος Βακχον Διονυσον εριβρομον ειραφιωτην
Μηρῳ εγκατεραψας, ὁτως τετελεσμενος ελθῃ
Τμωλον ες ηγαθεον, παρ' Ἱππαν καλλιπαρῃον.
Orph. Hymn. 47.

[q] Ἱππαν κικλησκω Βακχῳ τροφον, ευαδα κυρην,
Μυστιπολον τελεταισιν αγαλλομενην Σαβῳ αγνου,
Νυκτεριοισι χοροισι, πυριβρεμετοις ιαχοισι·
Κλυθι μοι ευχομενου, χθονια μητηρ βασιλεια,
Ειτε συ γ' εν Φρυγιῃ κατεχεις Ιδης ορος ἁγνον,
Η Τμωλος τερπει σε, καλον Λυδοισι θοασμα·
Ερχεο προς τελετας ἱερῳ γηθουσα προσωπῳ.
Orph. Hymn. 48.

[r] Θεσμοφορον καλεω παρθηκοφορον Διονυσον,
Σπερμα πολυμηνον πολυωνυμον Ευβουλης,
Ἀγνην ευιερον τε Μισην, αρρητον ανασσαν:
Orph. Hymn. 41.

[s] Pauſ. Lacon. p. 271.

[t] Ἱππα,—ἑνικως και Ἡρα. This is a remarkable inſtance of the convertibility of the heathen goddeſſes. Juno is properly ſpeaking the arkite dove, yet here ſhe is ſaid to be Hippa, or the Ark.

[u] Minuc. Fel. Octav. p. 168.

received Bacchus from his father [x]. She was in ſhort the Hipha, or *covered Ark*, of Noah; and her reception of Bacchus, and his incloſure in the thigh of Jupiter, both relate to the entrance of that patriarch into his divinely conſtructed veſſel. Noah was deſcribed by the orientaliſts, as being ſhut up in an Arech, or *ark*; ſome of their ſucceſſors corrupted Arech into Yarech [y], which ſignifies *a thigh*; and the Greeks completed the corruption, by thence feigning, that Bacchus was incloſed in the thigh of Jupiter [z].

In conſequence of Hipha or Siphina ſignifying *a decked ſhip*, the title of *Hippian* or *maritime*, which we have already ſeen applied to Argos, was beſtowed likewiſe upon nearly all the arkite gods. Pauſanias accordingly,

[x] Ἡ μεν γαρ Ἱππα τε παντος ουσα ψυχη, και ὑτω κεκλημενη παρα τῳ θεολογῳ — λικιον επι της κεφαλης θεμενη, και δρακοντι αυτο περιςρεψασα το κραδιαιον, ὑποδεχεται Διονυσον, — ὁ δε απο του μηρου του Διος προεισιν εις αυτην. — διο και συλλαμβανεσθαι και Ἱππα λεγεται τικτοντι τῳ Διϊ. Proc. in Tim. apud Orph. p. 401. Edit. Geſn.

[y] יָרֵךְ.

[z] It may be proper however to obſerve, that this fable might poſſibly originate from the tradition, that Bacchus was born in the Indian mountain Meros, or Meru. See Aſiat. Reſ. vol. i. p. 258. If ſuch ſhould be the caſe, the younger Bacchus or Raamah muſt, in this inſtance, have been confounded with the elder, or Noah.

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in a ſingle paſſage, mentions a Hippian Neptune, a Hippian Juno, a Hippian Mars, and a Hippian Minerva; connecting them at the ſame time with the Dioſcori, or Cabiri [a]: and Artemidorus aſſures us, that Neptune was called *Hippius*, not from Hippos, *a horſe*, but from Hippos, *a ſhip* [b].

The hiſtory of Neptune is replete with legends reſpecting horſes, all of which, I apprehend, are to be interpreted ſymbolically. In his conteſt with Minerva for the territory of Athens, he is ſaid to have produced the horſe *Scyphius* [c]; while the goddeſs cauſed to ſpring from the earth the propitious diluvian olive [d]. He is reported likewiſe to have brought the firſt horſe *Siſyphus* out of a rock in Theſſaly, by a ſtroke of his trident [e]; and he is even

[a] Εν μεν τω ὑπαιθρω της αφεσεως κατα μεσον πυ μαλιστα, Ποσειδωνος Ἱππιυ, και Ἡρας εισιν Ἱππιας βωμοι· προς δε τω κιονι, Διοσκουρων. Της δε προς τον εμβολον καλουμενον εσοδου, τη μεν Αρεως Ἱππιυ, τη δε Αθηνας Ἱππιας βωμος. Pauſ. 1 Eliac. p. 414.

[b] Vide ſupra p. 4. note c.

[c] Tzet. in Lycoph. ver. 766.

[d] See Gen. viii. 11.

[e] Ἱππιος, ὁ Ποσειδων, ὁτι δοκει πρωτον ἱππον γεγενηκεναι Σισυφον εν Θεσσαλια τη τριαινη πετραν παισας. Etym. Magn. The Theſſalian horſe *Siſyphus* is the ſame as the Attic horſe *Scyphius*, which ſhall be more particularly noticed in the courſe of the preſent chapter. The names of both are equally derived from the radical *Sipb*.

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feigned to have metamorphoſed himſelf into a horſe, and thus to have enjoyed the embraces of Ceres, or Hippa. It is obſervable, that this allegorical amour, which ſignifies nothing more than the marriage of Noah and the Ark, is immediately connected with the waters of Styx, or the deluge. According to Ptolemy Hepheſtion, the deity of the ocean ſolicited Ceres in the neighbourhood of the Arcadian Styx, when ſhe was in ſearch of her daughter Proſerpine. The reluctant goddeſs, vainly wiſhing to eſcape from him, changed herſelf into a Hippa, or *mare*; and afterwards, beholding her new form in the Stygian fountain, ſhe in diſguſt miraculouſly tinged the water with black [f]. The fruit of this her intercourſe with Neptune was ſuppoſed to be the horſe *Arion*, which ſaved the life of Adraſtus at the imaginary ſiege of Thebes [g]: the fabulous Hippos-Arion however was merely the Hiph-Aron, or *decked Ark*, while his rider Adraſtus was Adar-As-Theus, *the illuſtrious ſolar Noah* [h]; and the whole ſtory

[f] Ptol. Hephæſt. Nov. Hiſt. lib. iii.

[g] Αδραστον δε μετον ἱππος διεσωσεν Αριων· τουτον εκ Ποσειδωνος εγειναι Δημητρι εικασθεισα Ερινυϊ κατα την συνουσιαν. Apollod. Bibl. lib. iii. cap. 6.

[h] Adraſtus, mounted upon Arion, is the ſame as Bellerophon, mounted upon Pegaſus: accordingly Neptune is equally ſaid to have been the father of both thoſe horſes.

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of the ſiege of Thebes ſeems to have been founded upon the war between the votaries of the two ſuperſtitions[1]. The Arcadians of

[1] I have ventured to adopt this explanation, partly from the connection of the horſe Arion with Neptune and Ceres, and partly from the undoubted circumſtance, that what the Greeks called the early hiſtory of Thebes was purely fabulous. When we find the ſtory of Edipus and Jocaſta, the parents of Eteocles and Polynices, accurately preſerved in the ancient books of the Hindoos, we ſhall not be eaſily perſuaded to believe, that their tragical adventures ever really took place in Beotia. For, as it is not very credible, that the early occurrences, which happened in a petty barbarous ſtate of Greece, could ever have attracted the notice of a great and poliſhed empire, ſuch as Hindoſtan; ſo it is ſurely much more probable, that the Greeks, through the medium of Egypt, borrowed the fable from the Hindoos, and adapted it to their own country, than that the Hindoos borrowed it from the Greeks.

According to Captain Wilford, one of the deſcendants of Palli "was Lubdhaca;—and from Lubdhaca deſcended the "unfortunate Linaſu,—whoſe tragical adventures are told in "the Rajaniti, and whoſe death was lamented annually by the "people of Egypt. All his misfortunes aroſe from the incon- "tinence of his wife Yoga, Bhraſta, or Yogacaſhta; and his "ſon Mahaſura, having by miſtake committed inceſt with her, "put himſelf to death, when he diſcovered his crime, leaving "iſſue by his lawful wife. May we not reaſonably conjecture, "that Lubdhaca was the *Labdacus*, Linaſu the *Laius*, and "Yogacaſhta the *Jocaſta*, of the Greeks? The word *Yadupa*, "from which *Edipus* may be derived, ſignifies *king of the Yadu* "*family*, and might have been a title of the unhappy Maha- "ſura." (Aſiat. Reſ. vol. iii. p. 75.)

I have little doubt, but that this ſtory, like many others of inceſtuous connections which I have already noticed, (vide ſupra

Phigalea had a tradition, that Ceres-Hippa, or the Ark, being diſtracted with ſorrow on

vol. i. p. 184.) was founded upon the mythological character of the Ark. This veſſel was at once conſidered as the mother, the daughter, the ſiſter, and the wife of Noah; and from ſuch different relations, miſunderſtood by the poets, naturally aroſe a variety of wild legends reſpecting inceſt. Jocaſta in ſhort is Oc-Aſta, *the oceanic Veſta*; and Mahaſura is Maha-Surya, *the great Noëtic Sun:* while Linaſu, or Laius, the imaginary father of Edipus, whoſe death was yearly lamented by the people of Egypt, is evidently no other than Oſiris.

Linaſu is alſo the ſame as Linus, who was the reputed ſon of Apollo, and the brother of Orpheus. Accordingly, the ſuppoſed death of this Linus was lamented, in a manner preciſely ſimilar to that of Oſiris, by women and virgins; and his rites became ſo famous, that the name of *Linus* was uſually inſerted by the Argive poets in every funereal dirge. It is remarkable, that he was feigned to have been brought up during his infancy in the midſt of a flock of lambs; whence the month in which his feſtival was celebrated was denominated *Arnæus*, and the feſtival itſelf *Arnis*. Much the ſame ſtory, as I have already obſerved, (vide ſupra vol. i. p. 304.) is told reſpecting Neptune, and for the very ſame reaſon. The Greeks confounded Arn, *the Ark*, with Arnos the genitive of Ars, *a lamb*; hence the month *Arnæus*, and the feſtival *Arnis*, were ſo called, not from their having any connection with lambs, but becauſe Linus, Linaſu, Laius, or Oſiris, were preſerved, or, in the language of the Myſteries, buried, in Arn, *an ark* or *coffin*. (Apollod. Bibl. lib. ii. cap. 3.—Conon. Narrat. 19.) Some ſuppoſed Linus to be the ſon of a certain *gegenes*, named *Pierus*, and not of Apollo. (Tzet. in Heſ. Oper. et Dier. ver. i.) Pierus however was in fact the ſame as Apollo, being Pi-Ur, *the oracular Sun*. It is not unworthy of obſervation, that Nonnus beſtows upon Linus the titles of *Arcas*, or *the arkite*, and of *Aletes*, or *the god of fire*.

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account of the rape of Proſerpine, long concealed herſelf within the dark receſſes of a

Και Λινος ευεπιην Φοιβηϊος Αρχας Αλητης.

Dionyſ. lib. xli. p. 707.

The reader will recollect, that the ſame perſons, who were called *Titans*, were alſo called *Aletæ*.

Linus moreover, as we are plainly informed by Herodotus, was the ſame as the Egyptian Maneros, whom I take to be no other than Oſiris; for, like him, he was yearly bewailed by the Egyptians on account of his ſuppoſed death. (Herod. lib. ii. cap. 79.) The Greeks indeed metamorphoſed Maneros into the god of love, and denominated him *Eros*, which the Latins conceived to be equivalent to *Cupido*; but the whole of this miſtake aroſe from a circumſtance in the Myſteries, which I have already hinted at. Noah's egreſs from the Ark was repreſented as his ſecond birth: hence he was ſometimes naturally enough deſcribed as a child; and hence we are told by Plutarch, that the Sun (viz. the Noëtic Sun) was depicted by the Egyptians as an infant ſitting upon the ſymbolical lotus. (Plut. de Iſid. p. 355.) This infant Eros, or Cupid, is ſaid to have been the ſon of Venus: but Venus was a perſonification of the Ark; and was eſteemed, in conſequence of the introduction of the phallic worſhip, the goddeſs of love. Such being the caſe, her allegorical ſon Noah, who, as I have juſt obſerved, was ſometimes repreſented as an infant, was by claſſical writers transformed into the boy Cupid, and ſuppoſed to be the god of love. The Egyptians called him *Maneros*, or Man-Eres, *the Noëtic Sun*: the Greeks denominated him *Eros*, or Eres, *the Sun*; and, eſteeming him the god of love, derived from that appellation their verb Erao, *to love*: but the Latins, totally loſing ſight of his original character, and conſidering him only as an amatory deity, termed him *Cupido*, or *deſire*. The ancient author of the ineſtimably valuable Orphic writings very juſtly aſſociates him with Chaos, and Cronus; intitling him *the double god, the father of night*, and *Phanes*, which Phanes

I have

rocky cavern. In conſequence of her abſence, the earth ceaſed to yield its increaſe, and the human race was viſited by a dreadful peſtilential diſorder. To perpetuate the memory of this event, the Phigalenſians conſtructed an artificial grotto, and placed with-

I have already ſhewn to be the ſame as Bacchus, Noah, or the Sun. (Orph. Argon. ver. 12. et infra.)

As for the word *Linus*, I am much inclined to derive it from the old Celtic radical Lin, *a lake*. According to this derivation, Linus will be Lin-Nus, *Noah the god of the lake*; that patriarch being ſo called from the circumſtance of his being worſhipped in an artificial floating iſland in the midſt of a lake, ſuch as thoſe of Cotylè, Buto, and Bambycè.

I am further inclined to conjecture, that Linus is the very ſame perſon as the famous Britiſh enchanter Merlin, or Mer-Lin: but the hiſtory of this ſingular character muſt be reſerved for future conſideration. (Vide infra chap. x.)

Linus, Maneros, or Cupid, then, being equally the ſolar Noah, we ſhall perceive the reaſon why the imaginary god of love, no leſs than his arkite mother Venus, was frequently repreſented as a marine deity. Montfaucon has preſented us with a variety of engravings, in which Cupid appears ſometimes riding upon the back of a fiſh; ſometimes driving over the waves a chariot drawn by two fiſhes; ſometimes hovering in the air, while he holds the reins, by which he directs a variety of ſea-monſters, compounded either of a horſe and a fiſh, a ram and a fiſh, a lion and a fiſh, or a griffin and a fiſh; ſometimes floating upon the ocean in a ſhell; and ſometimes gliding over the waters, as he ſits upon a ſort of pitcher, and expands his ſail to the wind. (See Mont. Ant. Expl. vol. i. p. 111. et infra.) This pitcher I apprehend is much the ſame ſymbol as the cup, of which I ſhall treat at the end of the preſent chapter.

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in it a ſtatue of Ceres of a very remarkable form. The goddeſs was repreſented in a ſitting poſture, having a horſe's head [k], the hair of which was intermingled with ſerpents; a long robe reached down to her ancles; and in one hand ſhe held a dolphin, and in the other a dove [l]. It is almoſt ſuperfluous to obſerve, that the horſe's head was given to Ceres, on account of her ſuppoſed amour with Neptune; and that the dolphin, and the dove, equally relate to the hiſtory of the deluge. As for the grotto within which ſhe was placed, I apprehend that it was conſtructed for the purpoſe of initiating aſpirants into the Myſteries of the Cabiri, one of whom, as we are informed by Mnaſeas, was Ceres [m]. By the epoptæ a cavern was eſteemed the moſt proper ſymbol of Hades, or the vaſt central cavity of the earth: hence we almoſt invariably find, that the rites of the Cabiri were celebrated in caves, either

[k] One of the three heads of Hecatè or Diana, who was the ſame as Ceres, was that of a horſe. Vide ſupra vol. i. p. 281.

[l] Pauſ. Arcad. p. 686. — Cœl. Rhodig. Lect. Ant. lib. xv. cap. 31.

[m] The reaſon, why Ceres, or the Ark, was placed within this cavern, is the very ſame as that, why the principal arkite god was ſuppoſed to have deſcended into the infernal regions. Vide ſupra vol. i. p. 230.

natural,

natural, or artificial[n]. There is one curious particular, which muſt not be left unnoticed in conſidering the fabulous loves of Neptune and Ceres. Apollodorus mentions, that ſhe received his embraces in the ſhape of an Erinnus, or Fury[o]; and Tzetzes adds, that Ceres-Erinnus was highly venerated at Ongcæ, a city of Arcadia[p]. The reader will recollect, that I attempted in a former chapter[q] to ſhew, that the whole fiction of the infernal regions was built entirely upon the helioarkite Myſteries: owing to this circumſtance, Ceres-Hippa is ſaid to have become an Erinnus, which the Greeks metamorphoſed into a Fury, and placed in Hell; but which is ſimply, when ſtripped of its poetical terrors, Aren-Nus, *the Ark of Noah*. Hence ſhe was

[n] This ſubject will be reſumed at large hereafter. Vide infra chap. x. The Phigalenſian cavern of Ceres-Cabiria was one of the ſame nature as the ſubterraneous vault, in which Acriſius confined his daughter Danaè, whom I have already ſhewn to be Da-Nauè, or the Noëtic Ark. Vide ſupra vol. i. p. 200. It was likewiſe of the ſame nature as the cave of the Nymphs, the cave of Chiron, the cave of Trophonius, and the cave of Zerinthus in Samothrace.

[o] Apollod. Bibl. lib. iii. cap. 6.

[p] Ερινυς ἡ Δημητηρ, ἐν Ογκαις πολει της Αρκαδιας τιμαται. Tzet. in Lycoph. ver. 1225. For the teſtimony of Apollodorus ſee the laſt citation.

[q] Vide ſupra chap. v.

wor-

worſhipped in Arcadia at Ongcæ, or Ong-Ai, *the region ſacred to the ocean.* With the ſame alluſion to the arkite Hippa, Neptune is feigned alſo to have raviſhed Hippothoè[r], and Meduſa; the latter of whom bore to him the horſe Pegaſus[s]. This Hippothoè is merely Hippo-Thea, *the divine Ark*; while her father Meſtor, who was the reputed offspring of Perſeus, is M'Es-Tor, *the great ſolar bull:* and as for Pegaſus, Palephatus does not ſcruple to declare, that he was not a horſe, but a long ſhip, or, as the Phenicians would have expreſſed it, *Arca-Siphina*[t].

I have obſerved, that Juno was the dove, that Mars was the Noëtic Sun, and that Minerva was the divine wiſdom, which preſerved the Ark; we ſhall not be ſurpriſed therefore to find, that they were all denominated *Hippian deities.* Hence, on account of the connection of Minerva[u] with the hiſtory of the

[r] Apollod. Bibl. lib. ii. cap. 4.

[s] Ex Meduſa Gorgonis filia et Neptuno nati ſunt Chryſaor, et equus Pegaſus. Hyg. Fab. 151. For an account of Meduſa, vide ſupra vol. i. p. 266.

[t] Ονομα δε ην τω πλοιω Πηγασος, ως και νυν εκαστον των πλοιων ονομα εχει· μαλλον δε δοκει πλοιω, η ιππω ονομα ειναι Πηγασος. Palæph. de Incred. Hiſt. cap. 29.

[u] The following fables, reſpecting the birth of Minerva, evidently originated from a miſpriſion of the term *Hippa.* Ιππια· εκληθη ὑτως ἡ Αθηνα· επει εκ της κεφαλης τυ Διος μετ' ὁπλων ανηλατο,

deluge, Thebes was eſteemed ſacred to her [x]; hence alſo ſhe was reported to have aſſiſted Mercury in purifying the daughters of Danaus, after the murder of their huſbands [y]; hence ſhe was ſaid to have built the ſhip of Danaus, in which he eſcaped the machinations of his brother Egyptus [z], that ſhip, which was the very ſame as the celebrated Argo [a]; and hence, as we have already ſeen, ſhe was fabled to have preſerved in an ark the ſemi-dracontian form of Erichthonius. By the advice of Minerva alſo, the wooden horſe of Troy was conſtructed; the hiſtory of which ſeems to be nothing more, than a corrupted tradition of the ſacred Hippa [b]. Servius evidently gives no credit to the vulgar fable reſpecting it; and indeed few perſons will be inclined to believe, that any fortified town could ever have been really taken by ſo ſtrange a contrivance. He mentions, that ſome wri-

ὡς ὁ ἐπ' αυτης ὑμνος δηλοι· η ὁτι Ποσειδωνος ὑσα θυγαληρ και Κορυφης της Ωκεανυ εχυσα ἀρμα, ὑτως ἐγεννηθη· Etym. Magn.

[x] Apoll. Argon. lib. iv. ver. 260.

[y] Apollod. Bibl. lib. ii. cap. 1.

[z] Minerva prima navem biproram Danao ædificavit, in qua Ægyptum fratrem profugit. Hyg. Fab. 277.

[a] Αργω—αλλοι δε λεγουσι Δαναον διωκομενον ὑπο Αιγυπτυ, πρωτον κατασκευασαι, ὁθεν και Δαναϊς ἐκληθη. Schol. in Apoll. Argon. lib. i. ver. 4.

[b] Hyg. Fab. 108.

ters

ters ſuppoſed it to have been an engine of war; and others, the gate, by which Antenor admitted the Greeks, and over which was placed the figure of a horſe: while others again were of opinion, that it related only to an equeſtrian battle, in which the Trojans were completely routed by the Greeks; and others referred it to a mountain called *Hippius*, behind which the Greeks placed themſelves in ambuſcade [c]. The deſcription, given by Virgil of the mode in which this horſe was conſtructed, ſingularly reſembles the proceſs of naval architecture;

——Fracti bello, fatiſque repulſi,
Ductores Danaûm, tot jam labentibus annis,
Inſtar montis equum, divina Palladis arte,
Ædificant: ſectaque intexunt abiete coſtas [d].

And Tryphiodorus directly compares its bulk to that of a ſhip.

Ηδη γαρ βελησι θεης υποεργος Επειος
Τροιης εχθρον αγαλμα πελωριον ιππον εποιει.
– – – – – – – – – – – – –

[c] De hoc equo varia in hiſtoriis lecta ſunt: ut Hyginus dicit, machinamentum bellicum fuit.—Ut alii, porta quam eis Antenor operuit, equum pictum habuiſſe memoratur: vel certe Antenoris domus, quo poſſet agnoſci. Aut equeſtri prælio victa eſt Troja. Aut a monte Hippio, poſt quem ſe abſconderant Græci. Serv. in Æneid. lib. ii. p. 233.

[d] Æneid. lib. ii. ver. 13.

Ποιει δ' ευρυτατης μεν επι πλευρης αραρυιας
Γαστερα, κοιληνας οπισσον νεος αμφιελισσης
Ορθρον επι ταθμην μεγεθος τορνωσαλο τευχων [e].

In conſequence of the radical *Hiph* entering into the epithets of nearly all the arkite gods, Venus, whoſe ordinary employment is certainly not ſuppoſed by any of the poets to conſiſt in taming horſes, is nevertheleſs called *Hippodamia* [f]. This title is in fact Hippa-da-Maia, *the great arkite mother*; and it was beſtowed upon Venus in the ſame ſenſe, as that of *Demeter* or *Da-Mater*, and that of *Damia* or *Da-Maia* [g], were upon Ceres.

I apprehend, that Venus-Hippodamia was the ſame mythological character as Hippodamia the wife of Pelops. This Hippodamia was the daughter of Enomaüs by Euaretè, the ſiſter of Danaè. Terrified by an oracle, which predicted his death from his future ſon-in-law, Enomaüs refuſed to give his daughter to any perſon, except the man who ſhould firſt conquer him in a chariot-race. Pelops accepted the challenge; and, by means of a ſtratagem, obtained the victory [h]. Palephatus relates, that the horſes of Pelops were

[e] Tryph. de Ilii Capt. ver. 56.

[f] Ἱπποδαμεια,—Αφροδιτη. Heſych.

[g] Herod. lib. v. cap. 82.

[h] Hyg. Fab. 84.

winged;

winged; but he concludes with obſerving, that they were nothing more than a ſhip, upon the head of which two winged horſes were repreſented [i]: and Cicero, in perfect conformity with this explanation of Palephatus, ſuppoſes him to have received his chariot and horſes as a gift from Neptune, and deſcribes them as lightly ſkimming over the ſurface of the Ocean [k]. Enomaüs himſelf was the ſon of Mars; and his mother was fabled to be either Arpina the daughter of Aſopus, or Eurythoè the daughter of Danaus: while his charioteer Myrtilus was the offspring of Mercury, and Phaëthuſa another of the family of Danaus [l]. As for Pelops, he is ſimply P'El-Op, *the divine ſolar ſerpent* [m]; and I have

[i] Εγω δε τα αυτα λεγω και περι του Πελοπος, ἁπερ και περι του Πηγασου—ῥητεον ειν, ὁτι Πελωψ ηλθεν εχων πλοιον· εγεγραπτο δε επι του πλοιου, ἱπποι ὑποπτεροι· αρπασας δε την κορην, ᾠκετο φευγων. Palæph. de Incred. Hiſt. cap. 30. The ſame aſſertion is made by Tzetzes. Schol. in Lycoph. Caſſan. ver. 156.

[k] Equi Pelopis illi Neptunii, qui per undas currus ſuſpenſos rapuiſſe dicuntur. Cic. Tuſc. Diſp. lib. ii. cap. 26.

[l] Schol. in Apoll. Argon. lib. i. ver. 752.

[m] It is a remarkable circumſtance, and what ſerves additionally to ſhew the connection of Pelops with the arkite worſhip, that the Trojan Palladium was ſuppoſed to have been formed out of the bones of that Hero. Arnob. adv. Gent. lib. iv.—Clem. Alex. Strom. lib. vi.—Jul. Firm. de Err. Prof. Rel. Hippodamia, in gratitude for her marriage with Pelops, built a temple to Juno, the Noëtic dove. Pauſ. i. Eliac. p. 417.

little doubt of his being the ſame perſon as Bacchus, or Oſiris. Hence, like thoſe deities, he is feigned to have been torn limb from limb, and afterwards to have had his ſcattered members joined together again [m]; and hence, in alluſion to the ſecond or mythological birth of the patriarch, he is deſcribed by Lycophron as reſtored to life, and enjoying the pleaſures of a ſecond youth [n].

Ὃν δὴ δὶς ἡβάσαντα, καὶ βαρὺν πόθον
Φυγόντα Ναυμεδόντος ἁρπακτήριον,
Ἐς εἰλ' Ἐρεχθεὺς ἐς Λαιτραίναιδς γυίας [o].

Another of the Hippian or arkite gods was Hercules: whence we find, that the title of *Hippodites* was given to him; that he was worſhipped both at Oncheſtus and Thebes [p];

[m] Tzet. in Lycoph. ver. 152.

[n] The fable of the dilaceration of Bacchus, as I ſhall hereafter ſhew, is a corruption of the primitive allegory; which repreſented, not the god of the Ark, but the Ark itſelf, as torn aſunder, and as having its limbs ſcattered over the face of the whole world. Vide infra chap. viii.

[o] Lyc. Caſſ. ver. 156.

[p] Ἱππόδιτης, Ἡρακλῆς ὁ ἐν Ογχηστῷ τιμώμενος, οἱ δὲ ἐν Θήβαις. Heſych. Apollodorus has given us a catalogue of the ſons of Hercules, among whom we find Hippeus, Tripſippas (Tor-Ip-Sip), Oneſippus (On-Es-Ip), Menippides (Men-Hippa-Dus), Hippodromes (Hip-Adar-Am-Es), Hippotus, Argelas (Arg-El-As), Archedices (Arca-dag), Alopius (Al-Op), Aſopides

and that a variety of traditions reſpecting horſes occur in his fabulous hiſtory. He is ſaid for inſtance to have driven away the Thracian mares of Diomede, the ſon of Mars and Cyrenè, which fed upon human fleſh; a circumſtance, I apprehend, alluſive to the cruel rites, with which the joint worſhip of the Ark and the Sun were anciently celebrated [q]: and he is ſuppoſed to have undertaken the deliverance of the Trojan Heſionè from the Cetus, upon condition that Laomedon ſhould give him the mares, which he had received from Jupiter in recompenſe for the rape of Ganymede [r]. He is further reported to have ſlain Hippolyta, the imaginary queen of the Amazons, or fire-worſhippers, Juno having inſtigated their army to attack him [s]; which fable, like many others of the ſame nature, apparently relates to the war between the two great ſects of the Ark and the Sun [t].

With regard to the Amazons, whom the

pides (As-Op), Mentor (Menah-Tor), Hippocrates, and Hippozygus. Apollod. Bibl. lib. ii. cap. 7.

[q] Apollod. Bibl. lib. ii. cap. 4.

[r] Ibid. cap. 5.

[s] Ibid. cap. 4.

[t] Or, as the Hindoos term them, in their account of this war, the worſhippers of the Yoni and the Lingam.

Greeks, by deriving that appellation from a word in their own language, converted into a nation of female warriors [u], they ſeem to have been ſo called from the adoration of Am-Azon; *the blazing Sun* [x]. Hence they are ſaid to have been the children of Mars by Harmonia [y]. The ſcholiaſt however upon Eſchylus deſcribes Harmonia, not as the conſort of Mars, but as his offſpring by Venus [z]; while the ſcholiaſt upon Apollonius repreſents her as the ſiſter of Dardanus and Jaſion, and as the daughter of Electra [a]. Both theſe genealogies of Harmonia are equally mythological: for Dardanus-Polyarches, as I have al-

[u] See a diſſert. on this ſubject in Bryant's Anal. vol. 3.

[x] Palephatus does not ſcruple to declare, that the Amazons were not women, but a nation of barbarians. Περι Αμαζονων τα δε λεγεσιν, ὁτι ὑ γυναικες ησαν, αλλ' ανδρες βαρβαροι. Palæph. de Incred. Hiſt. cap. 33.

[y] Apoll. Argon. lib. ii. ver. 992.

[z] Ἁρμονιαν την Αφροδιτης και Αρεως εσχεν ὁ Καδμος· Schol. in Sept. con. Theb. ver. 140.

[a] Εκει γαρ (εν τῃ Σαμοθρᾳκῃ) ῳκει Ηλεκτρα ἡ Ατλαντος, και ωτο-μαζετο ὑπο των εγχωριων Στρυτηγις, ἡν φησιν Ἑλλανικος Ηλεκτρυωνην καλειϑαι. Εγεννησε δε τρεις παιδας Δαρδανον τον εις Τροιαν κατοικησαντα, ὁν και Πολυαρχη φασι λεγεσϑαι ὑπο των εγχωριων· και Ηετιωνα, ὁν Ιασιωνα ονομαζουσι· —τριτην δε εσχεν Ἁρμονιαν, ἡν ηγαγετο Καδμος, και απο της μητρος αυτης Ηλεκτριδας πυλας της Θηϐης ονομασαι ἱστορει Ἑλλανικος εν πρωτῳ Τρωϊκων, και Ιδομενευς εν πρωτῳ Τρωϊκων. Schol. in Apoll. Argon. lib. i. ver. 916.

ready

ready obſerved[b], is Dar-da-Nus-Bol-Arca, *the illuſtrious Noah, the lord of the Ark*; his brother Jaſion is As-On, *the blazing ſolar orb*; Mars is *the Sun*; and Venus, *the Ark*. The amours therefore of Mars and Venus, which are celebrated ſo continually by the poets, relate only to the allegorical marriage of the ſolar Noah and the lunar Ark. Harmonia is uſually ſuppoſed to have been the wife of the Phenician Cadmus, the founder of Thebes; but Palephatus makes the Sphinx to be his conſort, and adds, that ſhe was an Amazon and an Argive[c]. The Sphinx ſeems to have been nothing more, than an hieroglyphical repreſentation of the two united ſuperſtitions, by means of their ſymbols, the woman, the lion, and the ſerpent; and the whole fable reſpecting her was moſt probably ingrafted upon the emblematical theology of the Cuthites, whom the Greeks denominated *Ethiopians*: accordingly, we learn from Piſander, that the Sphinx was ſent by Juno out of Ethiopia, for the puniſhment of Laius and the Thebans[d]. Since Cadmus then is generally repreſented as a Phenician[e], we have

[b] Vide ſupra vol. i. p. 344.

[c] Palæph. cap. 7.

[d] Piſ. apud ſchol. in Eurip. Phœn. ver. 1789.

[e] He is ſometimes however ſaid to have come from Thebes in

every reaſon to believe, that from him the Canaanitiſh Cadmonites [f] derived their appellation, as the Hermonites [g] did theirs from his wife Harmonia. Not that there were ever really ſuch perſons as Cadmus and Harmonia, for, *Cadmus*, or Cadm-On [h], *the oriental Sun*,

in Egypt. Diod. Bibl. lib. i. p. 20.—Tzet. in Lycoph. ver. 1206. The fact is, that the ſame helio-arkite worſhip was equally eſtabliſhed in Greece, in Egypt, and in Phenicia.

[f] Gen. xv. 19.

[g] Pſalm xlii. 6. Mount Hermon was called *Sirion* by the Tyrians. Deut. iii. 9. The reaſon of this is obvious: Sirion is *the ſolar deity Noah*, and thence naturally connected with Har-Mon, *the hill of the Ark*.

[h] Cadmus is actually denominated *Cadmon* by Stephanus of Byzantium. De Urb. p. 415. The editor has indeed corrected *Cadmon* to *Cadmus*; but he acknowledges, that it is contrary to the reading of every copy, both printed and manuſcript. The various travels of Cadmus ſeem to relate to the migrations of his worſhippers, who were originally Phenicians or Egyptians, and who carried with them, wherever they went, the rites of the Cabiri. Hence we find that Cadmus is ſuppoſed to have been in Rhodes, in Thera, in Thaſus, in Eubèa, and in Samothrace; all which places, as we have ſeen, were famed for the worſhip of the Cabiric deities. Accordingly in Samothrace, he is ſaid to have been initiated into the Myſteries. Diod. Bibl. lib. v. p. 329, 323.—Herod. lib. iv. cap. 147.—Euſtath. in Dionyſ. Perieg. ver. 517.—Strab. Geog. lib. x. p. 685. It is remarkable, that Nonnus beſtows upon him the appellation of *Aletes* or *Titan*. Nonni Dionyſ. lib. xiii. p. 242. In ſhort, as I have already obſerved, that Cadmus was the ſame perſon as Hercules, or the ſolar Noah; ſo Tzetzes informs us, that he was likewiſe the ſame as the Cabiric Cadmilus, or Hermes. Καδ-

μιλω

was a title of the great Noëtic god of the eaſtern world; while the term *Harmonia* relates, not to a woman, but a country. It alludes to the joint worſhip of the Moon and the Ark; and, like Armenia, is Ar-Mon-Aia, *the mountainous country of the arkite creſcent.* From theſe remarks on the genealogy of the Amazons, it is *chronologically* evident, that, if we ſuppoſe them to be literally the children of Harmonia, the niece of Dardanus, they never could have been a powerful nation at war with Hercules, in the age immediately preceding that of the ſiege of Troy. Equally irreconcileable with the common courſe of nature will be the other ſuppoſition, that they were the deſcendants of the Phenician Harmonia. They were in fact a nation, addicted to the prevailing ſuperſtition, and deriving their name from it; while their mythological genealogy, when analyſed, ſerves only to ſhew, that, like all other pagan nations, they deduced their origin from the ſolar Noah, and the lunar Ark.

I have obſerved in a preceding page, (to return from this digreſſion reſpecting the Amazons,) that Mercury is M'Erech-Ur, *the great*

μιλη και Καδμη, ητοι Ἑρμη. Tzet. in Lycoph. ver. 219. Ὁ Καδμος, ητοι Ἑρμης, ὁτω λεγομενος παρα Βοιωτοις. Ibid.

fire-

fire-deity of the Ark; and have offered a variety of reaſons to ſhew that this title is ſtrictly applicable to his character. Conſidered then as an arkite God, he bears the name of *Hipparchèus*[i], or *the deity of the Hippian Ark*[k]: and is feigned, under the appellation of *Odin*, (as he was denominated by the northern nations,) to have poſſeſſed a wonderful horſe, with eight legs, called *Sleipner*[l]. This animal was produced at a time when the gods were in great danger from the incurſions of the giants; who are equally, in the Gothic, the Grecian, the Egyptian, and the Hindoo mythology, ſuppoſed to have exiſted at the era of the deluge. They were in ſhort the irreclaimable antediluvians; and, as ſuch, are ſaid in *the Edda* to have been ſwept away by the waters of a flood[m]. Upon the horſe Sleipner, or, in other words, in the Ark, Odin, the father of inchantments, deſcended into the infernal regions; thoſe regions by

[i] Ἱππαρχειος, Ἑρμης· Heſych.

[k] The fable of Mercury being changed into an Ibis, when the gods aſſumed the forms of different animals through fear of Typhon, may perhaps relate only to the arkite Hippa; the *P* paſſing into *B*. Ἑρμης δὲ ἰβις. Ant. lib. Metam. cap. 28. Cyllenius Ibidis alis. Ovid. Metam. lib. v. ver. 331.

[l] Edda, Fab. 21.

[m] Ibid. Fab. 4.

which

which the ancients ſymbolically deſcribed the central cavity of the earth, the vaſt receptacle of the diluvian waters [n]. If from Scandinavia we extend our reſearches into the Eaſt, we ſhall find, that the Japaneſe Budſdo-Siaka, who is the ſame as Buddha, Odin, Fohi, and Hermes, is no leſs connected with the arkite horſe, than the great deity of the Goths. According to Kæmpfer, the firſt, that taught the religion of Budſdo in China, "came over "thither about the year of Chriſt ſixty-three, "and obtained leave to build a temple, which "is ſtill called *Fakubaſi*, that is, *the temple of* "*the white horſe* [o], becauſe the *Kio*, or *holy* "*book of Siaka*, was brought over on a "white horſe [p]."

[n] "Odin, the ſovereign of men ariſes: he ſaddles his horſe "Sleipner; he mounts, and is conveyed to the ſubterraneous "abode of Hela." Bartholin. lib. iii. cap. 2. apud Mallet. vol. 2. p. 220. It is poſſible, that the word *Sleipner* may be a variation of Sip-Ner, *the Hip or ark of the ſea*. Perhaps alſo the preciſe number of his legs may allude to the arkite ogdoad.

[o] Mr. Maurice thinks, that Kæmpfer has *erroneouſly* given to Budſdo the white horſe of the tenth Avatar: (Hiſt. of Hind. ver. i. p. 481.) but I am by no means inclined to aſſent to his ſuppoſition, both becauſe Kæmpfer relates the tradition upon the authority of the Japaneſe hiſtorians; becauſe a Budſdoin temple was actually built in honour of this white horſe; and becauſe the horſe in the Avatar is repreſented with wings, no mention of which is made by Kæmpfer in ſpeaking of the horſe of Budſdo.

[p] Kæmp. Japan, p. 247. The holy book Kio is probably the

The emblematical horſe is introduced alſo into the hiſtory of Saturn. This deity is ſaid to have metamorphoſed himſelf into one of thoſe animals, and in that form to have enjoyed Philyra the daughter of Oceanus. The fruit of their loves was the centaur Chiron; who is cloſely connected with the Argonautic expedition, and who was the preceptor of the renowned Achilles [q]. The daughter of Chiron (for the whole of his genealogy is entirely mythological) was called *Hippa*, or *Mena-*

the ſame as the holy book, which the Hindoos believe to have been recovered by Viſhnou from the demon Hyagriva when the waters of the deluge abated. (Aſiat. Reſ. vol. i. p. 233.) It is not unworthy of obſervation, that in the third Avatar, which manifeſtly relates to the hiſtory of the flood, two of the arkite ſymbols, the cow and the horſe, are very conſpicuouſly introduced. (See the print in Maur. Hiſt. of Hind. vol. i. p. 581.) They are depicted ſtanding upon the neighbouring ſhore, while the Soors and Aſſoors, or the good and evil genii, violently churn the ocean with the mountain Mandar, on the top of which is ſeated Viſhnou, and round which is twiſted a huge ſerpent. (Maur. Hiſt. of Hind. vol. i. p. 584.) Mandar ſeems to be the Ark, the word itſelf being perhaps a contraction of Manah-Adar, *the illuſtrious Noëtic Ark*; the ſerpent relates to the ſolar worſhip; and the bow, which appears beneath the tortoiſe, brings to our remembrance the propitious rainbow, the ſign of God's clemency towards the renovated world. As for the cow, it is denominated by the Hindoos *the cow of plenty*; and that with perfect propriety, for it was a ſymbol of the Ark, the *Ceres* or *Magna Mater* of claſſical antiquity.

[q] Hyg. Fab. 138.—Schol. in Pind. Pyth. 3. vol. i.

lippa;

lippa; and ſhe was feigned by ſome to have been changed into a mare, and placed among the conſtellations [r]: but others ſuppoſed, that the cataſteriſm of the horſe was not Hippa, but Pegaſus [s]. The import of both theſe traditions however is preciſely the ſame; for as Pegaſus is the Hippo-P'Aga, or *diluvian Ark*, ſo Hippa, or Menalippa, is Men-El-Hippa, *the divine Noëtic Hippa*. Although Saturn, when conſidered with a reference to the arkite worſhip, be the ſcriptural Noah; yet in another point of view, like moſt of the principal heathen deities, he is the Sun [t]. Hence his fabulous conſort, Rhea, or Cybelè, was frequently termed *Ops*, or *the ophite goddeſs* [u]; notwithſtanding the circumſtance of her being, like Venus, both the lunar Ark in the diluvian myſteries, and the globe of the Earth emerging from the boſom of the waters [x]. In

[r] Hyg. Poet. Aſtron. lib. ii. cap. 18.

[s] Ibid.

[t] Saturnus ipſe, qui auctor eſt temporum, et ideo a Græcis immutata litera Κρονος quaſi Χρονος vocatur, quid aliud niſi Sol intelligendus eſt? Macrob. Saturn. lib. i. cap. 22.

[u] Idem (Saturnus) ſororem ſuam Rheam, quam Latinè Opem dicimus. Lact. de Fal. Rel. lib. i. cap. 13. Hanc deam Opem Saturni conjugem crediderunt. Macrob. Saturn. lib. i. cap. 10.

[x] Terram Opem.——Huic deæ ſedentes vota concipiunt, terramque de induſtria tangunt; demonſtrantes et ipſam matrem eſſe terram mortalibus appetendam. Ibid.

this

this laſt capacity, ſhe had an oracle in common with Neptune, which was attended by a prieſt denominated Purcon, or P'Ur-Chon, *the prieſt of fire*, in alluſion to the ſolar devotion [y].

Having now conſidered the hiſtories of the ſeveral Hippian or arkite deities, I ſhall proceed to analyſe ſome of the many gentile traditions, which are founded upon the ſymbolical Hippa.

The city of Oncheſtus, celebrated for the worſhip both of Neptune and Hercules, received its name from Onc, or Ogc, *the Ocean*; and as ſuch was the ſuppoſed reſidence of Hippomenes. According to Ovid, the father of this hero was Megareus; his grandfather, Oncheſtius and his great-grandfather, Neptune [z]. He was the lover of the beautiful Atalanta; who was by ſome believed to be the child of Scheneus, and by others, of Iaſus and Clymenè the daughter of Minyas, from whom the Argonauts were called Minyæ [a]. Atalanta, when an infant, was ex-

[y] Ποσειδωνος εν κοινῳ και Γης ειναι το μαντειον· και την μεν χρᾳν αυτην, Ποσειδωνι δε ὑπηρετην εις τα μαντευματα ειναι Πυρκωνα· Pauſ. Phoc. p. 309.

[z] Ovid. Metam. lib. x. ver. 605.

[a] Theſe two Atalantæ are ſpoken of as different perſons, but I apprehend them to have been originally the ſame.

poſed

poſed by her father, and ſuckled by a bear: afterwards, when arrived at years of maturity, ſhe became the wife of Hippomenes, who had conquered her in the race by the artifice of the golden apples [b]. Hyginus ſays, that both ſhe and her huſband were at length changed into lions by Jupiter, in the neighbourhood of Pärnaſſus [c]; but Ovid aſcribes their metamorphoſis to Cybelè, the mother of the gods [d].

Hippomenes is Hippo-Menes, *the arkite Menes*, or *Noah*; and his conſort Atalanta is At-Al-An-Ta, *the divine ſhip of the Sun*. [e]. Minyas, as we ſhall ſee more at large hereafter, is Menu, or Noah; and Megareus, the father of Hippomenes, is Ma-Car, *the illuſtrious Sun*. The circumſtance of Atalanta's being nurſed by a bear is a ſtory of much the ſame import, as the metamorphoſis of Calliſto into one of thoſe animals, and the unnatural paſſion of Polyphontè for another of them. The Greek word, which ſignifies *a bear*, happens to be *Arctos*, and the Noëtic veſſel was worſhipped under the name of *Arc-Do*, or

[b] Apollod. Bibl. lib. iii. cap. ix.

[c] Or *the arkite mountain*. Vide ſupra vol. i. p. 255.

[d] Hyg. Fab. 185.—Ovid. Metam. lib. x. ver. 686.

[e] I have already obſerved, that many of the goddeſſes derived their titles from ſolar appellations. Vide ſupra vol. i. p. 178.

the divine Ark; hence they were confounded together, and hence originated the wild fables of bears being in ſome manner connected with perſons denominated *Arcas, Boötes, Hippomenes*, or *Hipponus*. Thus Arcas, or Boötes, was the reputed ſon of Calliſto; Hippomenes, the reputed huſband of Atalanta; and Hippónus, or Hippo-Nus, *the Hippian Noah*, the reputed father of Polyphontè [f]. The lions, into which Hippomenes and his conſort were ſuppoſed to have been changed, are only, as we have repeatedly ſeen, the uſual ſolar emblems [g].

As for Minyas, or Menu, the ſon of Orchomenus, and the grandfather of Atalanta, he is ſaid by Antoninus Liberalis to have had three daughters, Leucippa, Arſippa, and Alcathoè. Theſe were driven to madneſs by Bacchus, and compelled to ramble wildly through the mountains, till Leucippa, in her diſtraction, tore her ſon Hippaſus in pieces [h].

[f] Anton. Liber. Metam. cap. 21.

[g] This huntreſs Atalanta is enumerated by Apollodorus among the Argonauts; (Bibl. lib. i. cap. 9.) but Apollonius only makes her expreſs a wiſh to accompany them, on account of her affection for Jaſon. (Argon. lib. i. ver. 771.) At any rate ſhe was immediately connected with the Minyæ or Noachidæ, being, as I have juſt remarked, the grand-daughter of Minyas.

[h] Anton. Liber. Metam. cap. 10.

The

The wanderings of Leucippa and her ſiſters are of the ſame nature as thoſe of Io and Ceres; and allude only to the unſettled ſtate of the Ark upon the ſurface of the waters. Hence, as Bacchus or Noah is ſaid to have driven the daughters of Minyas to madneſs, ſo the ſame calamity is ſuppoſed to have been brought upon Io by Juno, or *the dove*. Leucippa accordingly is Luc-Hippa; and Arſippa, Ares-Hippa, *the Ark of the ſolar Noah*: while Hippaſus is Hippa-Zeus, *the god of the Hippa*. Hence we find, that the legend of the death of Hippaſus is nearly related to the misfortunes of Bacchus and Oſiris; the former of whom was feigned to have been torn by the Titans, and the latter by Typhon.

The ſtory of Hippolytus is another tradition founded upon the term *Hiph*. Hippolytus was the ſon of Theſeus, and was ſaid to have been accidentally killed in conſequence of his horſes taking fright at a ſea-monſter. Diana, by the aſſiſtance of Eſculapius, brought him back from the infernal regions, and conveyed him to the grove Aricia in Italy. Here he was worſhipped under the name of *Virbius*[1],

[1] Quatuor millibus ab urbe eſt Virbii clivus, qua iter eſt ad Ariciam, et ad nemus Dianæ, ubi Virbius colitur, id eſt Hippolytus, quod bis in vitam prolapſus ſit. Schol. in Perſ. Sat. 6. ver. 56.

or *the twice-born*; and was feigned to have become the conſort of the nymph Aricia, and the father of a ſecond Virbius.

Ibat et Hippolyti proles pulcherrima bello,
Virbius: inſignem quem mater Aricia miſit,
Eductùm Egeriæ lucis humentia circum
Littora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt fama Hippolytum, poſtquam arte novercæ
Occiderit, patriaſque explerit ſanguine pœnas,
Turbatis diſtractus equis, ad ſidera rurſus
Ætherea, et ſuperas cœli veniſſe ſub auras,
Pæoniis revocatum herbis, et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina ſurgere vitæ,
Ipſe repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detruſit ad undas.
At Trivia Hippolytum ſecretis alma recondit
Sedibus, et nymphæ Egeriæ nemorique relegat:
Solus ubi in ſylvis Italis ignobilis ævum
Exigeret, verſoque ubi nomine Virbius eſſet.
Unde etiam Triviæ templo luciſque ſacratis
Cornipedes arcentur equi, quod littore currum
Et juvenem monſtris pavidi effudere marinis [k].

The ſon of fam'd Hippolytus was there;
Fam'd as his ſire, and as his mother fair.

[k] Æneid. lib. vii. ver. 761.

Whom

Whom in Egerian groves Aricia bore,
And nurs'd his youth along the marſhy ſhore:
Where great Diana's peaceful altars flame
In fruitful fields, and *Virbius* was his name.
Hippolytus, as old records have ſaid,
Was by his Stepdame ſought to ſhare her bed:
But when no female arts his mind could move,
She turn'd to furious hate her impious love.
Torn by wild horſes on the ſandy ſhore,
Another's crimes th'unhappy hunter bore;
Glutting his father's eyes with guiltleſs gore.
But chaſte Diana, who his death deplor'd,
With Eſculapian herbs his life reſtor'd.
When Jove, who ſaw from high, with juſt diſdain
The dead inſpir'd with vital breath again,
Struck to the centre with his flaming dart,
Th' unhappy founder of the godlike art.
But Trivia kept in ſecret ſhades alone,
Her care, Hippolytus, to fate unknown;
And call'd him *Virbius* in th' Egerian grove:
Where then he liv'd obſcure, but ſafe from Jove.
For this, from Trivia's temple and her wood,
Are courſers driven, who ſhed their maſter's blood,
Affrighted by the monſters of the flood.

Dryden.

Servius, in his commentary upon the Eneid, very juſtly remarks, that Virbius, or Hippolytus, was worſhipped in conjunction with

Diana, preciſely in the ſame manner as Attis was joined to the mother of the Gods, Erichthonius to Minerva, and Adonis to Venus [1]. He was, in fact, like each of thoſe deities, no other than the principal god of the Hippa, or Ark [m]. Hence, as Hercules, Bacchus, Oſiris, Adonis, and Mercury, are all feigned to have returned from the fabulous regions of Hades; ſo we find Hippolytus, by the favour of the Tauric Diana [n], and the medicines of the Ca-

[1] Re vera autem, et ut ſupra diximus, Virbius eſt numen conjunctum Dianæ, ut matri Deûm Attis, Minervæ Erichthonius, Veneri Adonis. Serv. in loc.

[m] One of the wives of Theſeus was called *Hippa*, whom I take to be the ſame mythological perſonage as Hippolyta, the ſuppoſed mother of Hippolytus. Athen. Deipnoſ. lib. xiii. p. 557. Theſeus himſelf is enumerated by Apollonius among the fabulous Argonauts; and is ſaid, like his ſon Hippolytus, to have deſcended into Hades, and afterwards to have been reſtored to the light of day. Apoll. Argon. lib. i. ver. 101.—Schol. in loc. He is alſo repreſented as being contemporary with the Cretan Minos or Menu.

[n] It is plain that this Diana is the Tauric Diana, ſo called from Taurus, *the arkite bull*, becauſe Virgil applies to her the epithet *placabilis*. Upon which Servius remarks: *Placabilis*, ac ſi diceret, non qualis ante fuit, vel illic vel apud Centauros humano gaudens cruore; quam hiſtoriam plene in ſecundo diximus, cum Iphigeniæ incidit commemoratio. Iphigenia, the daughter of Agamemnon, was the prieſteſs of the Tauric Diana. See Eurip. Iphig. in Taur. Iphigenia is Ipha-Chenah, *the prieſteſs of the Ipha* or *Ark*. She was, moreover, not only a prieſteſs of Diana, but alſo Diana herſelf; the miniſters of the heathen gods, as we have repeatedly obſerved, bearing frequently

bir Eſculapius, reſtored to the light of day, after his confinement in the gloom of Hell. The ſtory of his death being occaſioned by his horſes taking fright at a ſea-monſter is a mere perverſion of two of the arkite ſymbols [o]; and his allegorical conſort Aricia [p] is nothing more than the Ark.

It is worthy of obſervation, that, according to the text of Servius, Eſculapius, who reſtored Hippolytus to life, is by Virgil ſtyled *a Phenician.*

Fulmine *Pœnigenam* Stygias detruſit ad undas.

This circumſtance naturally reminds us of *the*

ly the names of the deities, whom they ſerved. Thus the Taurians themſelves aſſerted, that their goddeſs was Iphigenia, the daughter of Agamemnon, Την δε δαιμονα ταυτην τη θυεσι, λεγυσι αυτοι Ταυροι Ιφιγενειαν την Αγαμεμνονος ειναι. Herod. lib. iv. cap. 103.

[o] Ovid ſays, that the ſea-monſter, which frightened the horſes of Hippolytus, was a bull, that emerged from the waves, like the Cretan bull of Minos.

——Mare ſurrexit, cumuluſque immanis aquarum
In montis ſpeciem curvari, et creſcere viſus,
Et dare mugitus, ſummoque cacumine findi.
Corniger hinc taurus ruptis expellitur undis,
Pectoribuſque tenus molles erectus in auras,
Naribus et patulo partem maris evomit ore.

Metam. lib. xv. ver. 508.

[p] From this Aricia, the Arician grove, where Numa held his nocturnal conferences with the goddeſs Egeria, was ſuppoſed to have derived its name.

Phenician Cabir, *Eſculapius* of Sanchoniatho; and refers us not to Greece, but to the Eaſt, for the fable of Hippolytus. The ancient commentator upon Horace introduces Juno, or *the dove*, into this mythological hiſtory, which I do not recollect to have ſeen done by any other writer. He mentions, that, although Diana had once brought her favourite hero from the ſhades below, yet Juno was not able to ſave him from a ſecond, that is a natural death [q].

The ſame alluſion to the ſacred Hippa may be traced in the fabulous hiſtory of Alopè. Alopè was the daughter of Cercyon, the ſon of Vulcan; and, by a ſecret intercourſe with Neptune, ſhe became the mother of Hippothoüs. Unwilling that her ſhame ſhould be diſcovered by her father, ſhe expoſed her infant; but it was ſuckled by a mare, and thus preſerved from death [r].

Alopè, like Europa, was ſo denominated in honour of Al-Op, *the divine ſerpent* [s]; and

[q] Revocare quidem illum potuit (Diana ab inferis), at immortalem facere non potuit: quia licet dicatur Hippolytus revocatus, non potuit tamen a Junone in hac luce teneri. Vet. Commen. in Horat. lib. iv. Od. 7. cum emend. Jacobi Cruquii Meſſenii, 4to.

[r] Hyg. Fab. 187.

[s] I have already attempted to account for the application of ſolar

her father Cercyon is Cer-Chon, *the prieſt of the Sun.* Hence, in reference to the ſolar worſhip, he is made the offspring of Vulcan. The imaginary amour therefore of Neptune and Alopè, and the fable of the mare acting as a nurſe to their offspring, are founded entirely upon a miſunderſtanding of the mythological term *Hippa*[t].

Nearly the ſame ſtory is told of Neptune, and Menalippa[u]; whoſe infants were, in a ſimilar manner, expoſed, and ſuckled by the other arkite emblem, the cow[x]. The name of one of theſe children was *Beotus,* from whom Beotia was ſuppoſed to have received its appellation. Beotus however was the ſame as Butes, Boötes, Buddha, and Budſdo; in other words, he was the god of the ſymbolical heifer: whence Thebes, the capital of Beotia, was ſo called, as we have already ſeen, from Theba, *the Ark.*

I am much inclined to think likewiſe, that

ſolar titles to the heathen goddeſſes. Vide ſupra vol. i. p. 178. note p.

[t] Hippothoüs afterwards became king of Arcadia, or *the land of the divine Ark.* Pauſ. Arcad. p. 607.

[u] We have already ſeen, that Menalippa was the daughter of Chiron, and that ſhe was feigned to have been changed into a mare.

[x] Hyg. Fab. 186.

the

the mythological Hippa is purpoſely introduced by Virgil into his epiſode reſpecting Camilla. Servius, his commentator, ſcruples not to aſſert, that the word *Camilla* is derived from *Caſmilus* or *Camillus*, the title of the Samothracian Cabir Mercury: and it abundantly appears, that the Eneid is peculiarly a theological poem, both from the obſervations which have already been made upon the myſtic Hades, and from the criticiſms of Macrobius. Theſe conſiderations render it by no means improbable, that the romantic fable of Camilla having been ſuckled by a mare is built upon Virgil's acquaintance with the Myſteries of the Hippio-Cabiric Ceres [z].

I have already noticed Abas, as being connected with the Abantes; and Perſeus, as being Peres-Zeus, or the ſolar deity. They were both eſteemed Argives or arkites; whence we may naturally expect to meet with ſome alluſions to the ſymbolical Hippa in the courſe of their fabulous genealogy. Abas was the ſon of Hypermneſtra, by Lynceus, the ſucceſſor of Danaus at Argos. He eſpouſed Ocalea, the daughter of Mantinèus, and became the father of Acriſius and Pretus; who are ſaid to have quarrelled even in

[z] Æneid. Servii, lib. xi. p. 650.

their

their mother's womb, and afterwards, when arrived at man's eſtate, to have contended for the kingdom. In this ſtruggle, Acriſius proved victorious; and Pretus was forced to retire to Tiryns. Here he begot Lyſippa, Iphinoè, and Iphianaſſa; who were driven to madneſs, and compelled to ramble through the whole country of the Argives, for having ſlighted, according to Heſiod, the Myſteries of Bacchus, but, according to Acuſilaus, for deſpiſing the ſtatue of Juno [a].

The genealogy of the line of Danaus, like moſt others of the fabulous ages, is entirely mythological; conſiſting only of varied repetitions of the diluvian hiſtory [b]. Thus, while Danaus himſelf is the great patriarch, his re-

[a] Apollod. Bibl. lib. ii. cap. 2.

[b] Hence we find, that the radicals *Hiph* and *Arg* perpetually occur in the genealogies of Danaus and Egyptus. The wife of the latter of theſe brothers was Argyphia (Arg-Hipha); and among his ſons we meet with Buſiris (Bu-Sir), Daïphron (Da-Hiph-Aron), Alcmenon (Al-Oc-Men-On), Hippothoüs (Hippo-Thus), Menalcas (Men-Al-Oc-As), Argius (Arghi), Archelaus (Arc-El), and Hippocoryſtes (Hippo-Cor). Moſt alſo of the names, which the daughters of Danaus bear, are words of a ſimilar origin. Thus we have Hippodamia (Hippa-Da-Maia), Hippomeduſa (Hippa-Ma-Duſa), Iphimeduſa (Hipha-Ma-Duſa), Pirenè (P'Arena), Euhippa (*the beautiful Hippa*), Chryſippa (*the golden Hippa*), Glaucippa (*the ſea-green Hippa*), Dioxippa (Di-Og-Hippa), Pylargè (Bala-Arga), and Podarcè (Boud-Arca). See Apollod. Bibl. lib. ii. cap. 1.

mote

mote deſcendant Perſeus, from the circumſtance of his having been expoſed in an ark, is evidently the ſame. In a ſimilar manner, Hypermneſtra the wife of Lynceus, and Ocalea the mother of Acriſius and Pretus, are equally a perſonification of the Ark. Hypermneſtra is Hip-Or-Menes-Tora, *the hippotauriform Ark of the ſolar Menes*; and Ocalea, the allegorical daughter of Mantinèus, or Man-Tin-Nus, *the arkite Cetus Noah*, is Oc-Alla, *the goddeſs of the Ocean*. The conteſt between the two brothers, like that of the Theban Eteocles and Polynices [c], relates to the ſtruggle between the votaries of the two ſuperſtitions; and as for the ſtory of the madneſs of Lyſippa, Iphinoè, and Iphianaſſa, it is a mere repetition of the fable of Leucippa, Arſippa, and Alcathoè, the daughters of Minyas [d]. They both relate to the wanderings of the Hippa or Ark; whence we find Bacchus and Juno, or Noah and the dove, introduced as principal actors. Lyſippa is the ſame title as Leucippa; Iphinoè is Ipha-Noè, *the Ark of Noah*; and Iphianaſſa is *the royal Ipha*. It is remarkable, that one of theſe virgins is allegorically ſaid by Apollodorus to have eſpouſed Melampus, the ſon

[c] Vide ſupra p. 11.

[d] Vide ſupra p. 34.

of

of Amythaon by Idomenè the daughter of Abas; the ſame Melampus, who, according to Herodotus, learned from Cadmus the nefarious rites of Bacchus, the Cabiri, and the Phallus, and firſt introduced them among the Hellenes[e]. I have little doubt, but that Melampus is juſt as fabulous a character as Cadmus, Abas, or Acriſius: the word is properly an arkite title, M'El-Am-Bus, *the divine helio-arkite bull*, which the Greeks, as they were wont, perverted into Melampus, *a perſon with black feet*. Hence we find, that Melampus is ſaid by Cicero to have been one of the Cabiri, or Dioſcori[f].

It has been obſerved, upon the authority of Palephatus, that Pegaſus, the winged horſe of Bellerophon, was nothing more than an ark, or long ſhip[g]. If Pegaſus then be the Ark, Bellerophon muſt of courſe be the god of the Ark, or Noah. Accordingly he is ſaid by Tzetzes to have been likewiſe called *Hip-*

[e] Herod. lib. ii. cap. 49, 50, 51. The ancient Pelaſgi were already in poſſeſſion of thoſe Myſteries.

[f] Cicer. de Nat. Deor. lib. iii. cap. 21.

[g] From this Hippo-Pegaſus the celebrated fountain Hippocrenè received its name. It was ſituated in Beotia, and was ſuppoſed to have been produced by a ſtroke of his hoof. Hyg. Poet. Aſtron. lib. ii. cap. 18.

ponus,

ponus, or Hippo-Nus, *the Hippian Noah* [h]; and he is repreſented by Hyginus as the brother of the Phenician Agenor, as the ſon of Neptune, and as the grandſon of Nuſus [i]. It is almoſt ſuperfluous to remark, that this genealogy is purely mythological, and that Nuſus and Hipponus are one and the ſame perſon. Tzetzes mentions, that Bellerophon acquired his name from his having involuntarily ſlain Bellerus [k]. This is a ſtory of preciſely the ſame nature as that of the murder of Argus by Mercury-Argiphontes. *Bellerophon*, *Bellerophontes*, or *Bel-Ur-Oph-Phont*, was merely a title of the ſolar deity Noah [l]; and it will be evident how very little dependence can be placed upon the fable of this imaginary hero having killed Bellerus, when we find, that ſome mythologiſts ſuppoſe him to have ſlain, not Bellerus, but Deliades, Piren, or Alcimenes [m]. The fact is, that no mur-

[h] Βελλεροφοντης, ὁ και Ἱππονους καλουμενος. Tzet. in Lycoph. ver. 17.

[i] Hyg. Fab. 157.

[k] Tzet. in Lycoph. ver. 17.

[l] The ſcholiaſt upon Heſiod accordingly informs us, that *Bellerophon* was only a title of the Sun. Βελλεροφοντης τῳ Πηγασῳ ἐποχουμενος, ὁ Ἡλιος. Schol. Alleg. in Heſiod. Theog. ver. 319.

[m] Tzet. in Lycoph. ver. 17.

der

der was ever really committed, the fable having entirely originated from a miſconception of the title *Bel-Ur-Oph-Phont*. Bellerophon is further ſaid to have eſpouſed Philonoè or Bala-Noa, *the princely Noëtic Ark* [n]; and his horſe Pegaſus is declared by Tzetzes, in perfect conformity with Palephatus, to be merely a ſhip [o].

The hiſtory of the city Tarſus in Cilicia is cloſely connected with the legend of Bellerophon. Various accounts are given of its original foundation. According to Euſtathius, it was a colony of thoſe Argives, who were ſent in ſearch of Io, the daughter of Inachus; but Solinus [p], and Antipater [q], make Pérſeus to have been its founder. The difference however between theſe fables is more apparent than real, for they are both of the very ſame import, and merely ſerve to point out to us, that Tarſus was an arkite city: hence we find, that a tradition of the deluge prevailed there. In the account, which the Tarſians gave of this cataſtrophè, they aſ-

[n] Tzet. in Lycoph. ver. 17.

[o] Κακεινος δε ουκ ην ἱππος, ὁ γαρ εστιν ὁπω τις επτερωμενον ἱππον εὑρησειν, αλλα πλοιῳ εμβας, ὁ πτερα τυγχανει τα λαιφη, Πηγασος δε ἡ κλησις. Ibid.

[p] Solin. Polyhiſt. cap. 38.

[q] Περσεια σοι κτισην, Ταρσε Κιλισσα πολι. Antip. Epig.

ſerted,

ſerted, that, when the waters began to retire, the tops of the Tauric mountains firſt appeared; at the feet of which ſtood Tarſus. From this circumſtance it acquired the name of *Polis Terſia*, or *the city of dryneſs*, which was afterwards changed into *Tarſus*[r]; but ſome mythologiſts ſuppoſed it to have been ſo called *απο ταρσου του Πηγασου*, *from the hoof of Pegaſus*, Bellerophon having been there diſmounted, and doomed to linger out the reſt of his days in the Aleian plains[s]. Into this ſame country of Cilicia, as the Argives of Inachus had done before him, came Cilix alſo the ſon of Agenor, while employed in ſeeking for his ſiſter Europa[t]. Thus at length we perceive, that the two fables of Io, and Europa, meet in one point. They both allude to the ſame circumſtance, the voyage of the Ark; and conſequently the emblematical bull makes a conſpicuous appearance in them

[r] Αλλοι μεντοι το ονομα της πολεως ὑπομνημα της τε Βελλεροφοντου χωλειας ειναι φασι την πολιν, δια το μετα τον κατακλυσμον, η μετα την πρωτην συγασιν των ὑδατων προσχωρησαντων εις την θαλασσαν, τα εκει αναξηραινθηναι πρωτον Ταυρικα ορη· διο και την πολιν Τερσιαν τοτε κληθηναι, ὡς απο του τερσω το ξηραινω· ὑστερον δε Ταρσον. Euſtath. in Dion. Perieg. ver. 870. This paſſage appears to have ſuffered ſome corruption.

[s] Or the plain of the Titanic Aletæ. Euſtath. in Dion. Perieg. ver. 870.

[t] Ibid. ver. 874.

both.

both. From Tor, *a bull*, therefore I equally derive the name of mount *Taurus*, and of the city *Tarſus*, being naturally led to ſuch an etymology by the hiſtory of the place[u]. Bochart indeed[x], and after him Dr. Wells[y], ſuppoſe Tarſus to have been one of the ſettlements of Tarſhiſh, the ſon of Japhet: but this I very much doubt, notwithſtanding ſome words of Euſtathius, which certainly appear to favour their ſyſtem, though neither of thoſe authors have noticed them. In the neighbourhood of Tarſus, for inſtance, ſtood Anchialè, which, according to Euſtathius, received its appellation from Anchialè, the daughter of Iapetus[z]. I queſtion however, whether this alone be ſufficient to induce us to believe, that a city like Tarſus, confeſſedly founded by a colony of *Hammonian* Argives[a] and Phenicians, could ever have borrowed its name from a ſon of *Japhet*.

Tarſus then being thus devoted to the helio-

[u] Tarſus was ſo called in honour of Tar-Zeus, *the helio-arkite bull*.

[x] Boch. Phaleg. lib. iii. cap. 7.

[y] Wells's Geog. vol. i. p. 65.

[z] Euſtath. in Dion. ver. 875.

[a] The Argives were Dorians, who came originally from Egypt, and conſequently were of the line of Ham. Herod. lib. vi. cap. 53.

arkite Myſteries, we ſhall not be ſurpriſed to find prevalent, in its immediate vicinity, a tradition, apparently founded upon the account given by Moſes of the Noëtic raven. A neighbouring city, denominated *Mallus*, was ſuppoſed to have derived its appellation from the circumſtance of a raven's having brought a lock of wool there [b].

From Tarſus let us proceed to Carthage. With regard to this famous city, the moſt powerful of all the Phenician colonies, evident traces of the two principal arkite ſymbols, the bull and the horſe, occur in the very uncertain hiſtory of its foundation. According to ſome, it was built by Dido upon as much

[b] Euſtath. in Dionyſ. Perieg. ver. 875. Celenderis, another Cilician city, is ſaid by Apollodorus to have been built by Sandocus, who came out of Syria. Sandocus was deſcended from Mercury and Hersè, through the line of Cephalus, Tithonus, Phaëthon, and Aſtynoüs; and he was the parent of Cinyras, the father of Adonis. Apollod. Bibl. lib. iii. cap. 13. This is one of thoſe fabulous genealogies ſo common in the mythology of the ancients. At the head of it ſtands the arkite Mercury: and in the courſe of it we find enumerated Tithonus, or Tithon-Nus, *the Titanic Noah*; Phaëthon, or Ph'Aith-On, *the burning Sun*; and Sandocus, or San-Dag, *the ſolar fiſh-god*. In a ſimilar manner Adonis, who is here repreſented as the grandſon of Sandocus, and the remote deſcendant of Mercury, is nevertheleſs, if taken in one point of view, the Sun, and, if in another, the patriarch Noah; being the ſame mythological character as Bacchus, Attis, or Oſiris.

ground

ground as ſhe could incloſe with a bull's hide, purſuant to her agreement with Iarbas the king of the Libyans; whence the citadel afterwards bore the name of *Burſa*: but according to others, it was founded by Carchedon, a Phenician, and was called *the new city* [c], or *Cadmia* [d], or *Caccabè*; which laſt name, as we are told by Euſtathius, ſignifies, in the language of the country, *a horſe's head* [e]. This title originated from the following wild fable. When the Phenician coloniſts began to lay the foundations of their future city, they dug up the head of an ox; and, terrified with the preſage, which they thought portended ſervitude, they haſtily relinquiſhed the work. Commencing however afreſh in the neigh-

[c] Bochart has very juſtly obſerved, that ſuch is the literal ſignification of Carthage, or קרתא-חדתא Cartha-Hadtha, *civitas nova.*

[d] The name of *Cadmia* was given to Carthage in honour of Cadmus, or Cadm-On, *the oriental Sun.* Cadmia alſo in Armenia, into which country Cadmus is ſaid to have travelled, and Cadmia in Cilicia, moſt probably received their reſpective appellations from the worſhip of the ſame deity. Moſ. Choren. Hiſt. Armen. lib. i. cap. 9, 10.—Euſeb. Chron. p. 30.

[e] This word is derived by Bochart from כר-רכבה. Car (כר) is *a leader*, and thence analogically *a head*: from it the Greeks appear to have borrowed their term καρ or καρα. Carthage, according to Stephanus of Byzantium, was alſo called *Enuſſa*, which ſeems to be Ai-Nuſſa, *the territory ſacred to the Ark.* Steph. Byzan. de Urb. p. 454.

bourhood of a palm tree, they next found a horſe's head; and, conceiving it to be an omen of liberty and empire, they joyfully purſued their undertaking[f]. Virgil mentions, that this prodigy was ſent by Juno, or the dove, the guardian deity of Carthage.

Lucus in urbe fuit media, lætiſſimus umbra;
Quo primum jactati undis, et turbine Pœni
Effodere loco ſignum, quod regia Juno
Monſtrârat, caput acris equi; ſic nam fore bello
Egregiam, et facilem victu per ſæcula gentem[g].

Full in the centre of the town there ſtood,
Thick ſet with trees, a venerable wood:
The Tyrians landed near this holy ground,
And digging here, a proſperous omen found:
From under earth a courſer's head they drew,
Their growth and future fortune to foreſhew:
This fated ſign their foundreſs Juno gave,
Of a ſoil fruitful, and a people brave.

Dryden.

From an expreſſion of Euſebius, Carthage appears to have been *twice* founded by the Tyrians. The firſt colony bore the name of *Origo*, and was moſt probably deſtroyed by the native Africans: the ſecond was the mighty

[f] Euſtath. in Dionyſ. Perieg. ver. 195.
[g] Æneid. i. ver. 445.

rival

rival of Rome [h]. Since the Cabiric Myſteries were ſo well known in Phenicia, as we have abundantly ſeen from Sanchoniatho, it is not very likely, that the Tyrians of Carthage could have been ignorant of them. Hence I conjecture, that Origo is derived from Orech, or Arech, *the Ark* [i]; a term, which ſufficiently points out the nature of the Carthaginian worſhip.

If we coaſt along the ſhore of the Mediterranean weſtward from Carthage, we ſhall find two cities, each called *Hippo*, and diſtinguiſhed from one another by the epithets *regius*, and *Zaritus* [k]. One of them, in ſucceeding ages, was rendered juſtly famous on account of its eminently pious biſhop Auguſ-

[h] Καρχηδων επεκτισθη υπο Καρχηδονος τω Τυριω, ὡς δε αλλοι, υπο Διδως της εκεινω θυγατρος —εκαλειτο δε προ τουτου Οριγω. Euſeb. Chron. lib. i. p. 34. This citation is brought forward by Bochart; but I cannot aſſent to his criticiſm upon the word *Origo*, which he ſuppoſes to have been the name of Dido, and not of the town. The compound Επεκτισθη certainly implies a ſecond foundation; and in that caſe, as well as from the conſtruction of the Greek, it is much more natural to refer *Origo* to the city, than to the queen.

[i] The Latin word *Origo*, whence the Engliſh *Origin*, ſeems in a ſimilar manner to be deducible from Oreg, *the Ark*; that veſſel being the *origin* of all things in the renovated world. From the ſame root, and with much the ſame idea, the Greek term Archè, *the beginning*, is alſo derived.

[k] Zar-Ait, *the burning Sun.*

tine. Salluſt informs us, that Hippo, along with Adrumetum, Leptis, and ſeveral other ſeaports, was founded by the Phenicians[l]; whence we may reaſonably conclude their names to be Punic. Hippo accordingly ſeems to have been ſo called from Hippa, *the Ark*; Adrumetum, from Adar-Am-Ait, *the illuſtrious fiery Sun*; and Leptis, from Lepd-Es[m], *the burning lamp of day*.

I ſhall conclude this chapter with a few remarks upon the cups of the ancients, which will be found nearly connected with the preceding diſcuſſion of the radical *Hiph* or *Siph*.

It is a curious circumſtance, that moſt of the Greek appellations, by which drinking veſſels were deſignated, are terms properly and primarily applicable to ſhips[n]. The reaſon of this, according to Macrobius, was their reſemblance to them in point of form[o]. Some

[l] Poſtea Phœnices, alii multitudinis domi minuendæ gratia, pars imperii cupidine, ſollicitata plebe aliiſque novarum rerum avidis, Hipponem, Hadrumetum, Leptim, aliaſque urbes in ora maritima condidere. Salluſt. Jugur. cap. 19.

[m] לפד-אש.

[n] Καινθαρος· ὁτι μεν πλοιου ονομα κοινον· ὁτι δε και ποτηριον τι ἁτω καλειται, Αμειψιας φησιν· Athen. Deipnoſ. lib. xi. p. 473. Πλοιον ἡ κυμβη—κυμβα ποτηριον· Ibid. p. 482.

[o] Cymbia autem hæc, ut ipſius nominis figura indicat, diminutive a cymba dicta: quod et apud Græcos, et apud nos illis trahentes navigii genus eſt. Ac ſane animadverti ego apud Græcos multa poculorum genera a re navali cognominata; ut carcheſia

of theſe ancient cups were called *Carcheſia*, which ſeems to be a contraction of Ga-Arc, *the illuſtrious Ark*; others were known by the name of *Manes* [p], a title, as we have repeatedly ſeen, of the great patriarch; others were denominated *Scyphi*; and others, *Gauli* [q]. They were frequently adorned with figures of döves perched upon them, in reference to the conſtellation of the Pleiades [r], whoſe hiſtory I have ſhewn to be connected with that of the Noëtic dove and the deluge. They were ſometimes dedicated to Bacchus, or Noah, and ſometimes to Venus, or the Ark; and it was uſual to make libations out of them to the Ocean.

carcheſia ſupra docui, ut hæc cymbia pocula procera ac navibus ſimilia. Meminit hujus poculi Eratoſthenes vir longe doctiſſimus in epiſtola ad Hagetorem Lacedæmonium his verbis: Κρατηρα γαρ εγησαν τοις θεοις, ουκ αργυρεον, ουδε λιθοκολλητον, αλλα της Κωλιαδος· τουτον δ' οσακις επιπληρωσαιεν, αποσπεισαντες τοις θεοις εκ της φιαλης, ωνοχουν εφεξης βαπτοντες τω κυμβιω. Macrob. Saturn. lib. v. cap. 21. See alſo Athen. Deipnoſ. lib. xi. p. 482. In a ſimilar manner, at our own entertainments, thoſe veſſels, which contain ſauces, are from their ſhape uſually denominated *boats*.

[p] Μανης· ποτηριον ειδος. Athen. Deipnoſ. lib. xi. p. 487.

[q] Φιαλας· τριηρεις, τραγελαφους, καρχησια,
Γαυλους ολοχρυσους πλοια· τους καδους μεν ουν
Καλουσι γαυλους παντες οι προγαστερις. Antiph. apud Athen. Deipnoſ. lib. xi. p. 500.

[r] Athen. Deipnoſ. lib. xi. p. 487, 490.

——Cape Mæonii carchesia Bacchi,
Oceano libemus, ait[s].——

It may perhaps be said, that a cup is ascribed to Bacchus, only in his capacity of the god of wine. However this may have been done by the poets, Macrobius plainly informs us, that a goblet was assigned to Bacchus in the same sense, as it was to Hercules; and that this goblet was in reality no other than a ship[t]. In proof of his assertion he cites a passage from a comedy of Menander, wherein a person, glad of the return of his friend Theophilus from a voyage, offers to treat his neighbour with a cup of wine upon the occasion; and then laughs at his simplicity, because he did

[s] Virg. apud Macrob. Saturn. lib. v. cap. 21. Bacchus-Meonius is the same, I apprehend, as Baal-Meon, (Numb. xxxii. 37.—Josh. xiii. 17) or Meni; for *Menu, Minyas, Menes, Manes, Meon,* and *Meni* are all mere variations of the scriptural appellation *Noah*. The idol Meni is mentioned by Isaiah; (Isaiah lv. 11) but in our version the name is lost by an improper translation of the passage, which I conceive should be rendered as follows. "But ye are they, that—prepare a table "unto *Gad*, and that furnish a drink-offering unto *Meni*."

[t] Scyphus Herculis poculum est, ita ut Liberi patris cantharus—Antiqua historia est Herculem poculo tanquam navigio ventis immensa mari transisse—Ego tamen arbitror non poculo Herculem maria transvectum, sed navigio cui scypho nomen fuit; ita ut supra cantharum et carchesium et a cymbis derivata cymbia, omnia hæc asseruimus esse navigiorum vocabula. Macrob. Saturn. lib. v. cap. 21. See also Athen. Deipnos. lib. xi. p. 469.

not

not diſcover, that he meant only the veſſel, in which his friend had arrived.

Ηκει λιπων Αιγαιον αλμυρον βαθος
Θεοφιλος ἡμιν ω Σπαρτων, ὡς ες καλον
Τον υἱον ευτυχηντα και σεσωσμενον,
Πρωτος δ' εγω σοι τονδ' εχρυσεν κανθαρον.
Ποιον; Το πλοιον, ὃδε μ' οισθας, αθλιε;

As for the word *Scyphus*, by which one ſort of the ancient cups was deſignated, it is evidently the ſame as Hiph, or Siph, *a decked ſhip*; whence alſo our Engliſh terms *Ship* and *Skiff*, as well as the Dutch appellation *Skipper*[u], and the Greek *Scaphè*, names of the ſame import, are plainly deducible. This derivation of *Scyphus* will ſatisfactorily account for the name both of the horſe, which Neptune was ſaid to have produced at the hill Colonus, in his conteſt with Minerva; and likewiſe of the horſe, which he was reported to have brought out of a rock in Theſſaly by a ſtroke of his trident. The firſt of theſe imaginary animals was called *Scyphius*, *Acironetes*, or *Scyronites*[x]; the ſecond was denominated

[u] From *Skipper* we ſtill retain in our own language *Skipper*, as the title of a particular naval officer.

[x] Αλλοι δε φασιν, ὁτι και περι τας πετρας τῳ εν Αθηναις Κολωνῳ απεσπερμηνε (ὁ Ποσειδων), και ἱππος Σκυφιος εξηλθεν, ὁ και Ακειρωνητης λεγομενος,—ὁ και Σκυρωνιτης λεγομενος. Tzet. in Lycoph. ver. 766.

Si-

Siſyphus[y]. The term *Scyphius*, if literally tranſlated, will be equivalent to *the cup horſe*; an appellation, to which it is not eaſy to annex any very definite idea: we muſt therefore conclude it to be a mere modification of Hippos or Sippos, *the covered Ark*. *Siſyphus* is in fact the ſame title as *Scyphius*, being formed from the ſame radical *Siph*, by the reduplication of the firſt letter. *Acironetes* and *Scyronites* are words of ſimilar import, being equally compounded of Ac-Aron-Ait-Es, *the oceanic Ark of the ſolar Noah*.

Another name, which the ancients, as I have juſt obſerved, beſtowed upon the navicular cup, was *Carcheſium*; and the criticiſm of Macrobius, upon a curious tradition reſpecting it, will throw yet more light upon the notion, that Hercules traverſed the ſea in a golden goblet. According to Pherecydes, Jupiter gave to Alcmena, the mother of the arkite Hercules, a *Carcheſium*, or *cup formed like a ſhip*. The meaning however of this primitive fable Plautus has entirely perverted, as Macrobius at leaſt aſſerts, by ſubſtituting *Patera*, which is *a flat open cup*[z], for the navi-

[y] Vide ſupra p. 9. note e.

[z] I do not perfectly aſſent to this obſervation of Macrobius upon the word *Patera*, for *Patera* itſelf, no leſs than *Carcheſium*, was a name of the Ark. Vide infra chap. viii.

cular

cular *Carcheſium*[z]. The whole tradition in fact relates to the hiſtory of the deluge; for Hercules, as we have already ſeen, is Erech-El-Es, *the ſolar god of the Ark*, while his ſuppoſed mother Alcmena is Al-Oc-Mena, *the divine Noëtic Ark of the Ocean*.

A third ſpecies of cup was the *Gaulus*, and this alſo, like the *Carcheſium*, was moſt probably made in the form of a ſhip. So, I think, we may reaſonably conjecture, from the circumſtance of the word *Gaulus* ſignifying *a ſhip* in the Phenician language; whence it was transferred in the ſame ſenſe into the Greek[a], and whence we alſo have borrowed our Engliſh term *Galley*. It is remarkable,

[z] Eſt carcheſium poculum Græcis tantummodo notum: meminit ejus Pherecydes in libris hiſtoriarum; aitque Jovem Alcmenæ pretium concubitus carcheſium aureum dono dediſſe: ſed Plautus inſuetum nomen reliquit; aitque in fabula Amphitryone pateram datam, cum longe utriuſque poculi figura diverſa ſit. Patera enim, ut et ipſum nomen indicio eſt, planum ac patens eſt:—Aſclepiades autem carcheſia a navali re exiſtimat dicta. Macrob. Sat. lib. v. cap. 21. See alſo Athen. Deipnoſ. lib. xi. p. 474.

[a] Γαυλοι,—τα Φοινικα πλοια. Heſych. Κυπροθε Σιδονιος με καθηγαγεν ενθαδε Γαυλος. Fragm. Callim. apud Schol. in Ariſtoph. Aves, ver. 599. Γαυλον κτωμαι, και ναυκληρω. Ariſt. Aves, Ibid. Γαυλος,—πλοιον τι φορτηγον Φοινικικον. Suid. Καταβαντες δ' οὗτοι ες Φοινικην, και Φοινικης ες Σιδωνα πολιν, αυτικα μεν τριηρεας δυο επληρωσαν, ἁμα δε αυτοισι και Γαυλον μεγα, παντοιων αγαθων. Herod. lib. iii. cap. 136.

that

that the moſt ancient Ogyges or Noah was denominated by the Babylonians *Gallus*, on account of his having been the means of preſerving his family from the waters of the deluge. Hence, as we are informed by Xenophon, the Sagæ, or Scythian Aramèans, in whoſe country Noah quitted the Ark, called a ſhip *Galleris*[b]; hence alſo the Cabiric prieſts of Cybelè were ſometimes termed *Galli*, or *arkites*[c]; and hence, in conſequence of their devotion to the rites of the deluge, a nation, that once overſpread nearly the whole of Europe, was intitled *Celtæ*, *Galatæ*, *Galli*, *Gauls*, or *Gaels*, all which names are only different

[b] Ogyges plures fuere. Primus ſupradictus attavus Nini, quem Babylonii *Gallum* cognominant, quod in inundatione etiam ſuperſtes alios eripuerit et genuerit. Hinc Sagæ, apud quos navigio ſalvatus eſt et ereptus, ratem vocant *Gallerim*, quod undis ſervet. Xenoph. de Æquiv. fol. 113.

[c] Phæd. lib. iii. fab. 20.—Herodian. lib. i. p. 30.—Catull. Eleg. lxi. ver. 12. According to Ovid, the prieſts of Cybelè were called *Galli* from *Gallus*, a river in Phrygia, and not from *Gallia* the country, as ſome appear to have ridiculouſly fancied.

Cur igitur *Gallos*, qui ſe excidere, vocamus?
Cum tanto Phrygia Gallica diſtet humus.
Inter, ait, viridem Cybelen altaſque Celœnas,
Amnis et inſana, nomine *Gallus*, aqua.
Qui bibit inde, furit.—— Faſt. lib. iv. ver. 361.

The river Gallus itſelf received its name from the ſame ſuperſtition, as the Galli did theirs.

in-

inflexions of the ſame original word[d]. This word I apprehend to be Cul or Col, *to contain as in a cavity*[e]. From it the Greeks

[d] Col. Vallancey aſſerts, that *Gael* ought properly to be written *Gaedal*, a name aſſumed, as he ſuppoſes, by the Magogians, in token of their deſcent from Japhet-Gadul, *Japhet the great*, or, as our tranſlators render it, *Japhet the elder*. (Gen. x. 21.) Hence he cenſures the Scots for making a diſtinction between the titles *Gael* and *Gaedal*; and maintains, that the *d*, in the latter of theſe words, "was aſpirated, and loſt its "ſound, by a vicious pronunciation, *not long introduced*." (Eſſay towards illuſtrating the ancient Hiſt. of the Britannic Iſles, p. 21.) I cannot help ſuſpecting however, that the Scots are accurate in the diſtinction, which they make between the two words; and conſequently, that *Gael* and *Gaedal*, however they may have been afterwards confounded, were originally entirely different appellations. With regard to the *d* being loſt by a vicious pronunciation, *not long introduced*, Col. Vallancey ſeems to have forgotten, that in the year of Rome 363, the *Galli*, not the *Gadalli*, were conquered by Camillus; and that theſe ſame *Galli* were, many years afterwards, finally ſubdued by Ceſar. In a ſimilar manner, the Hyperboreans were termed *Celtæ*, not *Cedeltæ*; the Gallic colony of Galatians, *Galatæ*, not *Gadalatæ*; and the Spaniſh Gaels, *Celtiberians*, not *Cedeltiberians*. It is ſufficiently evident therefore, that, if *Gael* be only a corruption of *Gaedal*, (which I much doubt) it is a corruption *of very remote antiquity*, ſo far from being a miſpronunciation *not long introduced*.

[e] כול, *capere, continere, complecti*. Buxt. Heb. Lex. It is poſſible however that both Gallus and Galleris may be derived from Galim (גלים), *the waves of the ſea*. I ſuſpect, that Nergal, the idol of the Cuthites, (ſee 2 Kings xvii. 30.) was in reality Ner-Gal, *the oceanic Gallus* or *Noah*. Selden ſuppoſes, that he was the ſacred fire, which was kept continually burning in

borrowed their terms Coilos, *hollow*; and Coilia, and Colon, *the belly:* the Latins, Calix, *a cup*; and Collum, *the neck*, from its perforation: and the Engliſh, Gullet, *the throat*; Gully, *a hollow glen formed by a winter's torrent*; Caul, *the integument incloſing the entrails*; Gill, *a ſmall drinking veſſel*; and Cell or Cellar, *a ſubterraneous cavity.*

The radical *Cul* thus conveying the idea of *hollowneſs*, the Ark was thence denominated *Cula*, *Cola*, or *Gaulus*, as being the hollow womb of the *Magna Mater* of paganiſm, in which the rudiments of the new world were comprehended. Accordingly Venus, or the Ark, was ſometimes ſtyled *Colias*[f], under which name we read of a navicular goblet

in the oriental pyratheia, as a ſymbol of the Sun; (Seld. de Diis Syris, Synt. ii. cap. 8) and the Rabbins aſſert, that he was worſhipped under the form of a cock. (Ibid.) Both theſe opinions are perfectly compatible with the ſuppoſition, that he was Noah. That patriarch was adored in conjunction with the Sun; and the cock, as it is well known, was eſteemed a ſacred ſolar bird. Hence he was termed by the Latins *Gallus*, from the great helio-arkite deity Gal, or Ner-Gal. Mercury accordingly is very often repreſented attended by a cock; (ſee Montfaucon's Ant. vol. i. p. 78. et infra) a circumſtance, at which we ſhall not be much ſurpriſed, when we conſider, that Mercury, Ner-Gal, and Noah, were all one and the ſame perſon.

[f] Καλιας Αφροδιτης επικλησις εστιν ιερον εν τη Αττικη. Heſych.

being

being dedicated to her [g]; while, as we have ſeen, with the ſame alluſion to the arkite Cola, the Syrian Atargatis is intitled by Simplicius *the receptacle of the gods* [h]. This will ſhew us the reaſon, why Argos, or the city of the Ark, is ſo perpetually celebrated by the poets as being *Coilon*, or *hollow* [i]; and it may perhaps alſo favour the conjecture, that the ſmall Scottiſh iſle of *Coll* was ſo denominated in honour of *Cola*, as *Bute* was in honour of *Buto*, and *Arran* of *Aran*.

Nearly connected with Venus-Colias was

[g] Vide ſupra p. 54. note o.

[h] Simp. in Ariſt. Auſc. Phyſ. lib. iv.

[i] Το κοιλον Αργος βας φυγας, προσλαμβανει
Κηδος τε καινον, και ξυνασπισας φιλους.
Oedip. Colon. ver. 391.

The ſame epithet Coilè is beſtowed by Homer upon Lacedemon or Sparta, the ſiſter city of Argos; and, I apprehend, for the very ſame reaſon. He ſtyles it likewiſe *Cetoeſſa*, a title derived from Cetus, *a ſea-monſter*.

Οι δ' ιξον κοιλην Λακεδαιμονα κητωεσσαν.
Odyſſ. lib. iv. ver. 1.

This laſt appellation, according to Elian, alluded to the large fiſhes of the Laconian ſea: (Ælian. de Anim. lib. xvii. cap. 6.) but ſuch a ſuppoſition is ſurely not very probable, when we conſider, that Lacedemon was an inland, not a maritime city. I am rather inclined to think, that, as Argos was called *Hippian* from the ſymbolical arkite Hippa, ſo Lacedemon was called *Cetoeſſa* from the arkite Cetus. The name *Lacedemon* may poſſibly be Laca-da-Mon, *the place of Mion* or *Noah*. For this ſignification of *Laca*, ſee Aſiat. Reſ. vol. vi. p. 482.

the

the ancient Athenian goddeſs Colenis, who is ſaid to have received her name from Colenus, a king of Attica prior even to Cecrops[k]. Colenis is merely a perſonification of the Ark; and Colenus is Cola-Nus, *the arkite Noah*. From the ſame diluvian worſhip the hill of Colonus-Hippotes near Athens received its appellation: accordingly we find, that the arkite gods, Neptune, Prometheus, and the Erinnues, were there adored with a variety of myſterious rites.

Χωρος μεν ιερος πας ὁδ' ες', εχει δε νιν
Σεμνος Ποσειδων· εν δ' ὁ πυρφορος θεος
Τιταν Προμηθευς. Ὃν δ' επιςειβεις τοπον
Χθονος καλειται της δε χαλκοπυς ὁδος,
Ἑρεισμ' Αθηνων· αἱ δε πλησιοι γυαι
Τονδ' ἱπποτην Κολωνον ευχονται σφισιν
Αρχηγον ειναι, και φερωσι τωνομα
Το τωδε κοινον παντες ωνομασμενον[l].

This place is ſacred all: great Neptune here
Preſides, and he who bears the living fire
Titan Prometheus; where thou tread'ſt, is call'd
The brazen way, the bulwark of our ſtate:
From this equeſtrian hill, their ſafeſt guard,
The neighbouring villagers their general name
Derive, thence call'd *Colonians* all. *Francklin.*

[k] Pauſ. Attic. p. 78.

[l] Oedip. Colon. ver. 54.

Αθικτος,

Αθικτος, ϰδ' οικητος· αἱ γαρ εμφοβοι
Θεαι σφ' εχϰσι, γης τε ϰαι σκοτϰ ϰοραι[m].

———'Tis a place,
Where but to tread is impious, and to dwell
Forbidden; where the dreadful goddeſſes,
Daughters of earth and night, alone inhabit.

At the brazen way near the hill Colonus, there was ſuppoſed to be a deſcent into the infernal regions[n]. The whole however of the terrific machinery of the myſtic Hades I have already ſhewn to be alluſive partly to the hiſtory of the deluge, and partly to the ſolar ſuperſtition ſo early ingrafted upon the commemorative rites of the Ark. This hill was alſo the ſcene of the imaginary conteſt between Neptune and Minerva; and Pauſanias informs us, that that goddeſs was worſhipped there under the name of *Hippia*[o].

There was a hill *Colona* moreover in Laconia, upon which ſtood a temple of Bacchus-Colonates[p]; and a town in Troas de-

[m] Oedip. Colon. ver. 39.

[n] Schol. in ibid. ver. 58, 1661.

[o] Δεικνυται δε ϰαι χωρος ϰαλουμενος Κολωνος Ἱππιος — Λεγουσι δ' ουν ϰαι βωμον Ποσειδωνος Ἱππιου, ϰαι Αθηνας Ἱππιας. Pauſ. Attic. p. 76.

[p] Απαντικρυ δε ἡ τε ονομαζομενη Κολωνα, ϰαι Διονυσου Κολωνατας ναος. Ibid. Lacon. p. 239.

nominated *Colonæ*, where Cycnus, the ſon of Neptune, and the father of that Tennes, who was expoſed at ſea in an ark, formerly reigned [q]. Laſtly, the principal ſcene of the exploits of Jaſon and his Argonauts was *Colchi*. All theſe places ſeem to have received their reſpective names in honour of Cola, *the Ark* [r].

It appears then, that a cup was one of the many ſymbols, under which the Noëtic Ark was repreſented by the ancient mythologiſts. Hence Hercules, as we have ſeen, was ſuppoſed to have ſailed over the Ocean in a goblet, which was preſented to him by the Sun; and hence the Sun himſelf, who was in fact the ſame as Hercules or Noah, was believed alſo to have performed the ſame myſtic voyage.

Αλιος δ' Υπεριονιδας δεπας εσκατεβαινε χρυσεον.
Οφρα δι' Ωκεανοιο περασας,
Αφικηϑ' ιερας ποτε βενϑεα νυκτος ερεμνας,
Ποτι ματερα, κεριδιαν τ' αλοχον,
Παιδας τε φιλους. Ὁ δ' ες αλσος εβα

[q] Κυκνον παιδα ειναι Ποσειδωνος, και βασιλευειν φασιν εν Κολωναις· αἱ δε ωκουντο εν τη γη τη Τρωαδι αἱ Κολωναι. Pauſ. Attic. Phoc. p. 831.

[r] The Greek word *Colonus*, and the Latin *Collis*, both which ſignify *a hill*, appear to ſpring from the ſame root *Col*, in the idea of hills comprehending and ſurrounding a valley.

Δαφναισι

Δαφναισι κατασκιον
Ποσσι παις Διος [s].

O'er the broad ſurface of the troubled main
Safe in his golden cup bright Phebus ſail'd,
And ſought the weſtern realms of evening grey;
Eager to ſee his venerable mother,
His beauteous conſort, and his infant children.
Arriv'd at length, the fair-hair'd ſon of Jove
Hid his fierce beams within his grove of laurels.

The ſacred Beotian cups, mentioned by Bacchylides, out of which they were accuſtomed to make libations to the Dioſcori or Cabiri, the guardian deities of navigation, ſeem alſo to be nearly allied to the ſymbolical goblet of Hercules [t].

[s] Fragm. Steſichori apud Athen. Deipnoſ. lib. xi. p. 469.

[t] Μνημονευει δε των Βοιωτικων σκυφων Βακχυλιδης εν τουτοις, ποιουμενος τον λογον προς τους Διοσκουρους, καλων αυτους επι ξενια.

Ου βοων παρεστι σωματ', ουδε χρυσος,
Ουδε πορφυρεοι ταπητες, αλλα θυμος ευμενης,
Μουσα τε γλυκεια, και Βοιωτοισιν εν σκυφοισιν οινος ηδυς.

Fragm. Bacchyl. apud Athen. Deipnoſ. lib. xi. p. 500.

CHAP. VIII.

THE CONNECTION OF THE ARGONAUTIC VOYAGE WITH THE HELIO-ARKITE SUPERSTITION.

THE beautiful legend of the Argo was firſt, I believe, by Mr. Bryant referred to the hiſtory of the deluge: I ſhall therefore endeavour, in the following diſquiſition, to avoid, as much as poſſible, encroaching upon what he has already ſaid upon the ſubject. That part of it, with which I am more particularly concerned, its connection with the worſhip of the Cabiri and with the ſolar ſuperſtition, he has, to the beſt of my recollection, left totally unnoticed. In this point of view then I purpoſe to conſider it; and I truſt, that it will be found to throw additional light upon the preceding obſervations.

The poetical account of the Argoan voyage is briefly as follows. Pelias, king of Iolcus, fearing that his kinſman Jaſon might ſupplant him in his empire, commanded him to ſail to Colchi, upon the dangerous enterpriſe of fetching the golden fleece, which was hung up in the grove of Mars, and was watched

watched by a never-ſleeping dragon [a]. Thus circumſtanced, Jaſon invited Argus, the ſon of Phrixus, to accompany him; who, by the inſtruction of Minerva, built the veſſel, which from him was denominated *the Argo*. The boldeſt of the Grecian youths engaged in the expedition; and the neceſſary preparations being completed, they ſailed with a proſperous wind from Pagaſæ. After ſpending ſome time at Lemnos, and touching upon the coaſts of Samothrace, Cyzicus, Myſia, Bithynia, and Thrace, they found themſelves in the dreadful neighbourhood of the Symplegades. Theſe were rocks, which, daſhing againſt each other with a tremendous concuſſion, rendered it almoſt impoſſible for any ſhip to ſail between them. In this difficulty, purſuant to the advice of Phineus, they ſent out a dove, which flew between the Symplegades with ſuch rapidity, that the fea-

[a] The ram, from which the fleece was taken, is ſaid to have been the offſpring of Neptune and Theophanè; and it had previouſly carried Phrixus acroſs the Helleſpont, when on his journey to Colchi. Hyg. Fab. 188 — Apoll. Argon. lib. i. ver. 256. The reader will recollect, that this ram is ſaid by the ſcholiaſt upon Apollonius to have been nothing more than a ſhip. Schol. in ibid. It was in fact one of the animals, which were uſed to ſymbolize the Ark.

thers of its tail alone were bruſhed by the colliſion of the rocks. Encouraged by the eſcape of the dove, they ventured to ſteer their veſſel through the paſſage; which they happily effected, without any other damage, than ſome trifling injury to the ſtern and the rudder. At length they arrived in ſafety at Colchi, and communicated the purpoſe of their voyage to Eëtes; who promiſed, that Jaſon ſhould have the golden fleece, provided he could tame to the plough the brazen-hoofed fiery bulls, and would venture to ſow the ground with the remaining teeth of the ſerpent, which Cadmus ſlew at Thebes. Meanwhile Medèa, the daughter of Eëtes, having conceived a paſſion for Jaſon, gave him ſome magical potions, by which the fury of the bulls might be ſubdued; and inſtructed him how to eſcape the ſwords of the armed men, who were about to be generated from the teeth of the dragon. Thus, by her aſſiſtance, Jaſon performed the preſcribed conditions, and demanded the fleece; but Eëtes, ſo far from complying, threatened to burn his ſhip, and to deſtroy his whole company. Medèa however again aſſiſted him, by laying aſleep the dragon with her incantations, till he had car-

carried off the fleece, and along with it the princeſs [b].

Such were the adventures of the Argonauts in the firſt part of their voyage: but writers are by no means agreed as to the particular route which they took on their paſſage homeward. The author of the Orphic Argonautics brings them to the Britiſh iſles, by way of the Baltic; and afterwards, through the ſtraits of Gibraltar, into the Mediterranean [c]. Herodotus makes them return by the way which they went. Hecatèus the Mileſian ſays, that they paſſed from the river Phaſis into the Ocean, and thence to the Nile, from which they returned to the Grecian ſeas: but Artemidorus and Eratoſthenes

[b] Apollod. Bibl. lib. i. cap. 9.—Apoll. Argon.—Val. Flac. Argon.

[c] This poet beſtows upon the Britiſh iſles the appellation of *Erinnues*, becauſe the *Erinnus*, or *avenging fury*, of Abſyrtus purſued the Argo on her return home. Orph. Argon. ver. 1160. *Erinnus* however is manifeſtly no other than *Erin*, the title, by which the native Iriſh ſtill continue to deſignate their iſland; and I am ſtrongly inclined to ſuſpect, that, in conſequence of the introduction of the diluvian Myſteries into the Celtico-Britiſh territories, Erinnus, or Ireland, was ſo called in honour of Aran-Nus, *the Ark of Noah*. The *Erinnues* of the fabulous Hades, as I have already obſerved, received their name, in a ſimilar manner, from Aran-Nus. Hence, the *Erinnus* of Abſyrtus, who, as we ſhall hereafter ſee, was the ſame mythological character as Apis, or Oſiris, is ſimply *the Ark*.

juſtly aſſert the phyſical impoſſibility of ſuch a courſe. Timagetus brings them along the river Iſter into the Celtic ſea; and thence to Tyrrhenia: while Heſiod, Pindar, and Antimachus, concur in maintaining, that they ſailed through the ocean to Libya; and then, carrying their ſhip by land upon their ſhoulders, launched her again into the Mediterranean [d].

As for Apollonius, he ſuppoſes the Argo-

[d] Ἡροδωρος εν τοις Αργοναυταις φησι δια της αυτης θαλασσης επανελθειν δ' ης και επορευθησαν εις Κολχους· Ἑκαταιος δε ὁ Μιλησιος, εκ τυ Φασιδος διελθειν εις τον Ωκεανον, ειτα εκειθεν εις τον Νειλον· ὁθεν εις την ἡμετεραν θαλασσαν. τυτο δε ὁ Εφεσιος Αρτεμιδωρος ψευδος φησιν ειναι· τον γαρ φασιν μη συμβαλλειν τῳ Ωκεανῳ, αλλ' εξ ορεων καταφερεσθαι· το αυτο και Ερατοσθενης εν γ. γεωγραφικων φησιν. Τιμαγητος δε εν α. περι λιμενων, τον Ιστρον φησι καταφερεσθαι εκ των Κελτικων ορων· ειτα εκδιδοναι εις Κελτικην λιμνην· μετα δε ταυτα εις δυο σχιζεσθαι το ὑδωρ, και το μεν εις τον Ευξεινον ποντον τισβαλλειν, το δε εις την Κελτικην θαλασσαν. δια δε τετυ τυ γοματος πλευσαι τυς Αργοναυτας, και ελθειν εις Τυρρηνιαν. κατακολυθει δε αυτῳ και Απολλωνιος. Ἡσιοδος δε, και Πινδαρος εν Πυθιονικαις, και Αντιμαχος εν Λυδῃ, δια τυ Ωκεανυ φησιν ελθειν αυτυς εις Λιβυην, και βασασαντας την Αργω, εις το ἡμετερον πελαγος γενεσθαι. Schol. in Apollon. Argon. lib. iv. ver. 259. Cato mentions ſome writers who ſuppoſed the Argo to have been carried from the Iſter or Danube, on the ſhoulders of the crew, and afterwards to have been launched in the Adriatic. Fingunt alii Argo navim in Hiſtriam primum ab Iſtro e montibus humeris vectam, et in Adriaticum demiſſam. M. Caton. Fragm. de Orig. fol. 170. He afterwards very juſtly ridicules thoſe, who could believe ſo improbable a ſtory.

nauts

nauts to have proceeded along the Iſter, till they came to a mouth of that river in the Adriatic. They next ſailed into the Sardinian ſea by way of the Po and the Rhone; when, landing upon the iſland of Circè, they were purified by her from the murder of Abſyrtus, whom Jaſon, or, as ſome ſay, Medèa, had ſlain in order to ſtop the purſuit of Eëtes. Afterwards they encountered the dangers of Scylla and Charybdis, from which they were delivered by the kind mediation of their guardian deity Juno. Next they coaſted the iſland of the Syrens; and then, having firſt touched at Corcyra, were driven on ſhore upon the quickſands of Africa. From this perplexing difficulty they were relieved by a viſion of three nymphs, who appeared to Jaſon, and commanded, that he and his comrades ſhould forthwith prepare to carry that mother, who had ſo long borne them all in her womb. This was interpreted by Peleus to ſignify their ſhip; and, while they were preparing to put the plan in execution, a horſe ſent by Neptune ſprung from the foaming billows, and preceded them to the lake Tritonis.

Ενθα το μηκιστον τεραων Μινυεσσιν ετυχθη.
Εξ αλος ηπειρονδε πελωριος ανθορεν ιππος,

Αμφι-

Αμφιλαθης, χρυσεησι μετωπορος αυχενα χαιταις.
Ῥιμφα δε σεισαμενος γυϊων υπο νηχυτον αλμην,
Ωρτο θεειν, πνοιη ικελος ποδας· αιψα δε Πηλευς
Γηθησας εταροισιν ομηγερεεσσι μετηυδα.
Αρματα μεν δη φημι Ποσειδαωνος εγωγε
Ηδη νυν αλοχοιο φιλης υπο χερσι λελυσθαι·
Μητερα δ' ου τιν αλλην προτιοσσομαι ηεπερ αυτην
Νηα πελειν· ἡ γαρ κατα νηδυος αμμε φερουσα
Νωλεμες αργαλεοισιν οϊζυει καματοισιν.
Αλλα μιν αξεμφει τε βιη και ατειρεσιν ωμοις
Ὑψοθεν ανθεμενοι, ψαμαθωδεος ενδοθι γαιης
Οισομεν, ἡ προτερωσε ταχυς ποδας ηλασεν ἱππος.
Ου γαρ ὁ γε ξηρην υποδυσσεται. ἱχνια δ' ἡμιν
Σημανεειν τιν' εολπα μυχον καθυπερθε θαλασσης[c].

———A portent greater far appears:
Fierce from the foamy deep, of wondrous ſize,
Springs a huge horſe; his mane expanded flies.
From his ſtrong ſides he ſhakes th' adherent ſpray,
Then towards the coaſt directs his rapid way.
Skill'd in whate'er this prodigy portends,
With pleaſure Peleus thus conſoles his friends.
Now by his conſort's hand releas'd I ſee
The car of Neptune, and his horſes free.
A mother's name, or I predict in vain,
Argo may boaſt; ſhe feels a mother's pain.
Her pregnant womb a troop of heroes bears,
And endleſs perils for their ſafety ſhares.

[c] Apollon. Argon. lib. iv. ver. 1364.

Come,

Come, let us now our boaſted ſtrength diſplay,
And on our ſhoulders bear our ſhip away.
Steer we through depths of ſand our dangerous courſe,
Led by the ſteps of this portentous horſe.
His ſteps reluctant preſs the duſty plain,
But rapid bear him to his kindred main;
Thither attend his flight.—— *Fawkes.*

Here we again find the arkite ſymbol, the horſe; and, what is very well worth our notice, we may obſerve the Argo perſonified, like the Ark, under the character of a fruitful and beneficent female.

After quitting Tritonis[f] the Argonauts touched upon the ſhore of Crete, where they were furiouſly attacked by the brazen Talus; but that gigantic monſter was ſoon overcome by

[f] It is a curious circumſtance, that Cadmus or Cadm-On, whoſe connection with the Cabiric Myſteries I have already ſhewn, is ſaid by Nonnus to have eſpouſed Harmonia at this lake Tritonis.

——παρα Τριτωνιδι λιμνη
Αρμονιη παρελεκτο ροδωπιδι Καδμος Αλητης.
Dionyſ. lib. xiii. p. 242.

Near the ſame lake was a port denominated *Argoüs*, which, according to Apollonius, was ſo called from the Argo; but I apprehend, that, like a variety of other memorials of this famous voyage, the name is rather to be aſcribed to the wide diffuſion of the arkite Myſteries. Apoll. Argon. lib. iv. ver. 1620.

the

the incantations of Medèa, and the Argo ſaved from impending danger. They next landed upon a ſmall iſland, which lay oppoſite to Hippuris; where they reared an altär, and ſacrificed to Apollo [g]. At length, having previouſly coaſted the ſhores of Eubèa, and Locris, they returned in ſafety to Pagaſæ, where their voyage had originally commenced [h].

The firſt matter to be obſerved reſpecting the Argonautic expedition is, that, although the Greeks have laid the ſcene of it in their own part of the world, and have arbitrarily embelliſhed it with a variety of fictitious circumſtances, yet they certainly were not the original inventors of the fable. The ſcholiaſt upon Apollonius allows, that the Argo was the ſhip of Danaus, in which he made his eſcape from Egypt; and obſerves, that from him it was ſometimes called *Danais* [i]: while Plutarch directly aſſerts, that it was the ſhip of Oſiris [k]. Oſiris however, and Danaus, as I have already ſhewn, were equally the patriarch Noah: hence it will follow, that the

[g] Hippuris ſeems to have been ſo called in honour of Hiph-Ur, *the blazing deity of the Hippa.*

[h] Apoll. Argon. lib. iv.

[i] Schol. in Apoll. Argon. lib. i. ver. 4.

[k] Το πλοιον, ὁ καλουσιν Ἕλληνες Αργω, της Οσιριδος νεως ειδωλον επι τιμη κατηστερισμενον. Plut. de Iſid. et Oſir. p. 359.

Argo

Argo is the Ark; and hence Mr. Bryant has with great probability conjectured, that the ſtory of the Argonauts carrying their veſſel from the coaſt of Africa to the lake Tritonis originated from the ſacred proceſſions of Egypt, in which the Baris of Iſis was ſolemnly borne upon the ſhoulders of the prieſts [1].

Notwithſtanding the circumſtance of the Argo being the ſhip both of Danaus and Oſiris, I know not, that we have any right to conclude, that its legend was invented even by the Egyptian mythologiſts. We find traces of it in almoſt every quarter of the globe; and nations widely ſeparated from each other concur in bearing their reſpective teſtimonies to its celebrated voyage. This will be readily accounted for upon the ſuppoſition, that the Argo was the Ark; but, if the expedition

[1] Col. Vallancey informs us, that in the old Celtico-Iriſh language Arg ſignifies *a naval commander*, Eiſs *a ſhip*, and Caras *a ſhip of war*. He farther adds, that Eiſs-Aire, like Arg, is *a commander of a ſhip*. Hence he concludes, that Oſiris, the captain of the Argo, is Eiſs-Aire; that Iſis, whoſe well known ſymbol was a ſhip, is Eiſs; and that Ceres, the Grecian Iſis, is Caras. (Collect. de Reb. Hibern. vol. iv. p. 157. Pref.) He likewiſe mentions, that Arg ſignifies *a naval commander* in the Arabic. This I can eaſily conceive from the affinity of that language to the Hebrew; for, if the feminine Arca or Arga is *a long ſhip*, the maſculine Arg or Arghi will of courſe be *the commander* of that ſhip. It is ſomewhat curious to arrive at the ſame concluſion through ſuch very different channels.

to Colchi be admitted as a portion of authentic hiſtory, it will be no eaſy matter to give a ſatisfactory reaſon for its fame being ſo very generally diffuſed. It is incredible, that an obſcure marauding party, in a bark ſo ſmall that it could be carried ſeveral miles upon their ſhoulders, ſhould ever have ſignalized themſelves in ſuch a manner, as to become celebrated throughout the whole world. At the imaginary epoch of the Argòan voyage, Greece was, comparatively ſpeaking, in a ſtate of barbariſm; while Aſia, as is evident from Holy Scripture, was the ſeat of large and poliſhed kingdoms: we may therefore with juſt as much reaſon believe, that a handful of Scandinavian pirates in a ſingle veſſel could make themſelves known throughout the Roman empire, as that Jaſon and his comrades could attract the notice of the Hindoos, the Medes, the Perſians, and the Egyptians [m].

[m] I have frequently, in the courſe of the preſent work, had occaſion to notice a practice very common in the ancient world; I mean that of incorporating into a local hiſtory a variety of facts, which equally concern the whole univerſe. Of this the legend of the Argo, or, in other words, of the Noëtic Ark, affords a remarkable inſtance. Theſe local appropriations ſeem, in a great meaſure, to have ariſen naturally out of the gradually extended migrations of the poſterity of Noah. Each family carried along with them a body of traditions founded upon real matter of fact; but, by making their new, inſtead of their old

We have juſt ſeen, that Pindar brings the Argonauts to Libya by way of the Ocean. This Ocean is that, which laves the ſhores of Hindoſtan, as the poet himſelf plainly declares by giving it the title of *Erythrus*; a title, not confined by the ancient geographers to the

old ſettlement, the ſcene of thoſe ancient tranſactions, they have ſtrangely involved in confuſion the primitive hiſtory of mankind. Owing to this circumſtance, Atlas, as we have ſeen, was ſuppoſed to have been a king of Arcadia; and the tragical adventures of Edipus and Jocaſta were believed to have literally taken place at Thebes in Beotia. M. Bailly has ſo very pertinent a remark upon this ſubject, that I cannot refrain from tranſcribing his words. Speaking of the infant age of ſociety, before the introduction of regular hiſtory, he obſerves; "Chaque père a raconté ſa vie à ſes enfans, et de ces récits ſucceſſifs a été formée la vie de la nation entière, ou l'hiſtoire de "ſa durée. Mais lorſqu'une nation en corps, ou ſeulement "par des colonies, a changé d'habitation, elle a tout tranſporté "avec elle, dans ce voyage paiſible, ſes inſtitutions, ſes connaiſſances, le ſouvenir des grands faits paſſés, et la mémoire "de ſes ancêtres. L'hiſtoire de ſon premier état a toujours "précédé l'hiſtoire du ſecond. A la longue les traditions ſe "ſont altérées par leur vieilleſſe; le tems a tout confondu, et "les deux hiſtoires n'en ont plus fait qu'une. Voilà comment "des faits, vrais en eux-mêmes, deviennent faux relativement "aux lieux où on ſuppoſe qu'ils ſont arrivés. Cette obſervation "peut répandre un grand jour ſur l'obſcurité de l'hiſtoire. "Accoutumons-nous à penſer que les tems héroïques de la "Grèce, ces tems dont elle ſe glorifie, ne lui appartiennent pas, "et ſont la première hiſtoire du peuple qui eſt venu l'habiter." Bailly ſur l'Atlantide, p. 28.

nar-

narrow arm of the Red-Sea, but extending to the whole Indian Ocean.

> Κλεψεν τε Μηδειαν συν αυ-
> τᾳ, ταν Πελιαο φονον·
> Εν τ' Ωκεανὸ πελαγεσσιν μιγεν,
> Ποντῳ τ' Ερυθρῳ [n].

Accordingly we find ſuch a tradition of the Argo ſtill preſerved among the Hindoos, as indiſputably proves it to have been the Ark of Noah.

"The ſummit of C'haiſa-ghar," ſays Captain Wilford, "is always covered with ſnow; in "the midſt of which are ſeen ſeveral ſtreaks "of a reddiſh hue, ſuppoſed by pilgrims to be "the mark or impreſſion made by the feet "of the dove, which Noah let out of the "Ark. For it is the general and uniform "tradition of that country, that Noah built "the Ark on the ſummit of this mountain, "and there embarked: that, when the flood "aſſuaged, the ſummit of it firſt appeared "above the waters, and was the reſting place "of the dove, which left the impreſſion of "her feet in the mud, which with time was "hardened into a rock. The Ark itſelf

[n] Pind. Od. Pyth. 4.

"reſted

" reſted about half way up the mountain, on
" a projecting plain of a very ſmall extent.—
" With reſpect to the footſteps of the dove,
" they are known only by tradition; for the
" inhabitants of that country aſſert, that they
" have never heard of any body going up ſo
" high, on account of the ruggedneſs of the
" mountain, and of the ſnow. The Bhaud-
" dhiſts[o], who were the firſt inhabitants of
" that country, are, I am told, of the ſame
" opinion, as to the place where the Ark
" reſted; but hitherto I have been able to
" procure a ſingle paſſage only, from the
" Buddha-dharma-charya-Sindhu, in which it
" is declared, that Shama or Shem travelled
" firſt to the north-eaſt, and then turning to
" the north-weſt, he arrived on the ſpot,
" where he built afterwards the town of Ba-
" miyan[p]. Shama, they ſay, having de-
" ſcended from the mountain of C'haiſa-ghar,
" travelled north-eaſt, as far as the confluence
" of the Attock with the Indus; where he
" made *Tapaſya*[q]; he then proceeded north-
" weſt to Bamiyan.

[o] Followers of the religion of Buddha, the Hindoo Mercury, whom I have attempted to prove to be the Patriarch Noah, the real Bu-Deva, or god of the tauriform Ark.

[p] Probably Bama-Ianah, *the high place of the dove.*

[q] Did penance.

"The Pauranics inſiſt, that, as it is de-
"clared in their ſacred books, that Satyavrata
"made faſt the Ark to the famous peak,
"called from that circumſtance *Nau-Bandha*,
"with a cable of a prodigious length, he muſt
"have built it in the adjacent country. Nau,
"*a ſhip*[r], and bandha, *to make faſt*, is the
"name of a famous peak ſituated in Caſh-
"mir, three days journey to the north-north-
"eaſt of the Purganah of Lar. This place
"is reſorted to by pilgrims, from all parts of
"India, who ſcramble up among the rocks
"to a cavern, beyond which they never go.
"A few doves, frightened with the noiſe,
"fly from rock to rock; theſe the pilgrims
"fancy to be their guides to the holy place,
"and believe, that they are the genuine off-
"ſpring of the dove, which Noah let out of
"the Ark. At all events, in the numerous
"legends, which I have extracted from the
"Puranas, relating to Satyavrata and the Ark,
"no mention is made of his letting out the
"dove. The whole ſtory I ſhall give in ab-
"ſtract.

"Satyavrata having built the Ark; and,
"the flood increaſing, it was made faſt to the

[r] *Nau*, like its Greek derivation *Naus*, comes originally from *Nau* or *Noah*.

"peak

" peak of Nau-bandha, with a cable of pro-
" digious length. During the flood, Brahma,
" or the creating power, was aſleep at the
" bottom of the abyſs; the generative pow-
" ers of nature, both male and female, were
" reduced to their ſimpleſt elements, the
" Linga[s] and the Yoni[t]; the latter of which
" aſſumed the ſhape of the hull of a ſhip ſince
" typified by the ARGHA, whilſt the Linga
" became the maſt. Maha-deva is ſometimes
" repreſented ſtanding erect in the middle of
" the Argha in the room of the maſt. In
" this manner they were wafted over the
" deep, under the care and protection of Viſh-
" nou. When the waters had retired, the
" female power of nature appeared immedi-
" ately in the character of Capoteſwari, or
" *the dove*; and ſhe was ſoon joined by her
" conſort, in the ſhape of Capoteſwara.

" The mountains of Coh-Suleiman are
" ſometimes called by the natives *the moun-*
" *tains of the dove.* The whole range as far
" as Gazni is called by Ptolemy *the Paruetoi*
" *mountains*, probably from Parvata, or Para-
" vat, which ſignifies *a dove.*——

" According to the Pauranics, and the fol-

[s] Φαλλος.

[t] Αιδοιον γυναικειον.

" lowers of Buddha, the Ark reſted on the " mountain of *Aryavarta, Aryawart,* or *India,* " an appellation, which has no ſmall affinity " with the *Araraut* of Scripture[u]."

In a former chapter I obſerved, that the Ark was frequently ſymbolized by a cup ſhaped like a boat; and thence accounted for the fable of Hercules ſailing over the Ocean in a navicular goblet. It is remarkable, that this mode of repreſentation was known in Hindoſtan, no leſs than in Greece; and, what is particularly worthy of our attention, we find it ſpecially introduced into the legend of the Argha.

" Another of their emblems," ſays the ſame valuable author, whom I laſt cited, " is called " *Argha,* which means *a cup* or *diſh,* or any " other *veſſel,* in which fruit and flowers are " offered to the deities; and which ought al- " ways to be ſhaped like a boat, though we " now ſee *Arghas* of many different forms, " oval, circular, or ſquare; and hence it is, " that Iſwara has the title of *Arghanatha,* or " *the lord of the boat-ſhaped veſſel.* A rim " round the *Argha* repreſents the myſterious " Yoni, and the navel of Viſhnou is com- " monly denoted by a convexity in the cen-

[u] Wilford on Mount Caucaſus; Aſiat. Reſ. vol. vi. p. 521.

" tre,

" tre, while the contents of the veſſel are ſym-
" bols of the Linga. This *Argha*, as a type
" of the *adhara-ſacti*, or *power of conception*,
" excited, and vivified by the Linga, or Phal-
" lus, I cannot but ſuppoſe to be one and the
" ſame with the ſhip *Argo*; which was built,
" according to Orpheus, by Juno and Pallas,
" or according to Apollonius, by Pallas and
" Argus at the inſtance of Juno. The word
" *Yoni*, as it is uſually pronounced, nearly re-
" ſembles the name of the principal Etruſcan
" goddeſs [x]; and the Sanſcrit phraſe *Argha-*
" *natha Iſwara* ſeems accurately rendered by
" Plutarch, when he aſſerts, that Oſiris was
" commander of the Argo [y]."

From theſe very curious paſſages, ſeveral intereſting particulars may be deduced. The ſhip *Argha* is evidently the *Argo* of the Greeks, whom the Hindoos call *Yonijas* [z], or *worſhippers of the Yoni*, eſteeming them the ſubjects of Deo-Cal-Yun [a]; and Deo-Cal-Yun is no leſs evidently the Hellenic Deucalion, the huſband of Pyrrha, in whoſe time the deluge is ſaid to have happened [b]. As for Maha-De-

[x] Namely, Juno.

[y] Wilford on Egypt; Aſiat. Reſ. vol. iii. p. 134.

[z] *Yonijas* is the ſame word as *Ionians*.

[a] Wilford on Mount Caucaſus; Aſiat. Reſ. vol. vi. p. 534.

[b] Deucalion, or Deo-Cal-Yun, ſeems to be Du-Cal-Yoni,

va, or Iſwara, he is the ſame perſon as Oſiris or Bacchus; and accordingly we find the Linga or Phallus equally ſacred to them all. Weſtern mythologiſts however have preciſely inverted the hiſtory of this deity, by aſcribing to Bacchus or Oſiris the calamity, which the Hindoos feign to have befallen Sita or Parvata[c], the conſort of Maha-Deva. Thus, as Bacchus was ſuppoſed to have been torn in pieces by the Titans, and to have had his limbs joined together again by Rhea[d]; and as Oſiris, in a ſimilar manner, was murdered by Typhon, and his ſcattered limbs ſought for over the whole world by Iſis, on which account Diodorus Siculus derives the phallic worſhip of Bacchus from Oſiris[e]: ſo the very ſame ſtory is related by the Hindoos of Maha-Deva, and Sita, excepting only, that Sita is torn in pieces, and ſought for by Maha-Deva, inſtead of the reverſe.

"Maha-Deva took up the body of his

the god of the arkite dove, worſhipped under its ſymbol, the myſtic Yoni.

[c] Anglicè, *the dove*. Vide ſupra p. 83.

[d] Phorn. de Nat. Deor. cap. 30.

[e] Diod. Sic. Bibl. lib. i. p. 19. Maha-Deva, or Iſwara, was ſuppoſed by the Hindoo mythologiſts to have been mutilated, like the Bacchus of the weſtern nations. Aſiat. Reſearch. vol. iii. p. 130.

"be-

" beloved Sita on his ſhoulders, and went ſe-
" ven times round the world, bewailing his
" misfortune: but the gods, whom Sita con-
" tained in her womb, burſt out; her limbs
" were ſcattered all over the world: and the
" places, where they fell, are become ſa-
" cred [f].

I am fully perſuaded, that ſuch was the original tradition; and that it was corrupted firſt in Egypt, and afterwards in Greece, by an abſurd inverſion of perſons. Sita is manifeſtly the ſame as Atargatis, whom Simplicius ſtyles *the receptacle of the gods* [g]; and the burſting forth of the deities is the egreſs of the Noachidæ from the Ark. Noah certainly cannot, with any degree of propriety, be ſaid to have experienced ſuch a calamity; but the circumſtance is perfectly applicable to his mythological conſort. The Greeks and Egyptians ſeem, in fact, to have blended together into one legend two entirely different matters; the myſtic death of Bacchus or Oſiris,

[f] Aſiat. Reſ. vol. vi. p. 477. Much the ſame remark is made by Plutarch reſpecting Oſiris. Ουκ ηκιστα δε ἡ των Οσιριδων δοξα, πολλαχοῦ κεισθαι λεγομενη τὸ σωματος. Plut. de Iſid. p. 359.

[g] She is likewiſe the ſame as the Japaneſe goddeſs Quanwon, who is ſuppoſed to be " the happy mother of many a deified " hero, and an emblematical repreſentation of the birth of the " gods in general." Vide ſupra vol. i. p. 314.

and the egreſs of the hero-gods from the womb of the Magna Mater. The former of theſe, as I have already obſerved, ſignifies nothing more than the entrance of Noah into the Ark: and the latter, his quitting it along with his family, which, afterwards ſpreading itſelf in every direction, repleniſhed the earth with inhabitants; a circumſtance deſcribed, in the language of the Myſteries, by the great goddeſs burſting aſunder, by her limbs being ſcattered over the whole world, and by the gods iſſuing from her womb. This fable moreover affords another proof of the convertibility of the heathen goddeſſes; for we behold Sita at once the *Argha, or Ark,* and the *Yoni* metamorphoſed into the *dove.* As for the title *Sita,* it is merely the feminine of *Siton,* which Sanchoniatho aſſerts to be a name of the Phenician Dagon [h]. The patriarch was repreſented under the figure of a man iſſuing out of the mouth of a fiſh, and thus conſtituted a maſculine idol, called *Viſhnou, Siton,* or *Dagon*; while the Ark was ſymbolized by the image of a woman united with a cetus, and worſhipped as *Sita, Venus-Colias, Iſis, Rhea,* or *Atargatis.*

As Sita, conſidered as the Ark, is the weſt-

[h] Euſeb. Præp. Evan. lib. i. cap. 10.

ern

ern Venus, or Rhea; ſo, conſidered as the dove, ſhe is the weſtern Juno[i], as will abundantly appear from the following circumſtance common to them both. Pauſanias mentions a temple of Juno near Mycenæ, in which there was a ſtatue of the goddeſs, holding in one hand a pomegranate, and in the other a ſceptre. Upon the top of the ſceptre was a ſmall figure of a cuckoo, in alluſion to the fable of Jupiter's having aſſumed the form of that bird, when he was attempting to gain the affections of Juno[k]; a metamorphoſis, which, according to the ſcholiaſt upon Theocritus, took place on mount Thronax[l] in the midſt of a violent tempeſt of rain, which Jupiter had purpoſely raiſed[m]. In a ſimilar

[i] The reader will recollect the obſervation of Captain Wilford, that the word *Yoni*, as it is uſually pronounced, approximates in ſound very near to *Juno*.

[k] Το δε αγαλμα της Ηρας επι θρονυ καθηται, μεγεθει μεγα χρυσυ μεν και ελεφαντος, Πολυκλειτου δε εργον. Επεισι δε οι στεφανος Χαριτας εχων και Ωρας επειργασμενας· και των χειρων τη μεν καρπον φερει ροιας, τη δε σκηπτρον. Τα μεν ουν ες την ροιαν (απορρητορος γαρ εστιν ο λογος) αφεισθω μοι· κοκκυγα δε επι τω σκηπτρω καθησθαι φασι, λεγοντες τον Δια, ὁτε ηρα παρθενου της Ηρας, ες τουτον τον ορνιθα αλλαγηναι· την δε ὰτε παιγνιον θηρασαι. Pauſ. Corin. p. 148.

[l] Thronax was perhaps ſo called in honour of Tor-Anax, *the royal bull*.

[m] Schol. in Theoc. Idyll. 15. ver. 64. When engaged in proſecuting another amour, Jupiter is ſaid to have changed himſelf into a dove. Athen. Deipnoſ. lib. ix. p. 395.

manner

manner Maha-Deva, to pleaſe Sita, changed himſelf into a *Pica*, or *cuckoo*; and was therefore worſhipped under the appellation of *Piceſwara* or *Piceſa-Maha-deva*. But he was more generally known by the title of *Cocileſwara-Maha-deva*; *Cocila*[n] being another name for the bird *Pica* or *Picas*[o].

Since then the fable of Bacchus or Oſiris being torn aſunder is apparently a perverſion of the ſtory of Maha-Deva and Sita, and ſince the Hellenic *Argo* is manifeſtly the Hindoo *Argha*; I am much inclined to conjecture, that the Greeks have metamorphoſed the god Maha-Deva into the heroine Medèa[p], and that her cruelty to her brother Abſyrtus is nothing but a freſh corruption of the original Hindoo allegory: and I am the more confirmed in this opinion by the declaration of Tzetzes, that the Colchians were a tribe of Indo-Scythians[q]. Medèa, finding herſelf purſued by her father Eëtes, ſlew Abſyrtus,

[n] Whence the Latin word *Cuculus*.

[o] Aſiat. Reſ. vol. vi. p. 476. Piceſa-Maha-deva is evidently the prototype of *the Jupiter Picus* of the ancient Latins.

[p] Mah-Deva is *the great god*; Ma-Dea is *the great goddeſs*. In corrupting the tradition, the Greeks have changed the ſex of Mah-Deva, in the ſame manner as they ſuppoſe Bacchus to have been torn aſunder, inſtead of Rhea.

[q] Tzet. in Lycoph. ver. 174.

and

and ſcattered his limbs over the ſurface of the waves; which horrid deed, by delaying the ſhips of the Colchians till they had collected together the different parts of the lacerated body, enabled Jaſon to effect his eſcape[r]. Dreadful as this circumſtance appears, I apprehend, that it will be found, when analyſed, to be purely mythological. The title *Abſyrtus* ſeems to be only a contraction of Apis-Soros, *the bull Apis*[s]; and it is worthy of obſervation, that the territory of *Apſarus*, or, as Hyginus calls it, *Abſoris*[t], which Arrian informs us received its name from the dilaceration of Abſyrtus by his ſiſter Medèa[u], approaches yet more nearly to *Api-Soros*, or, as it would be expreſſed contracted-

[r] Apollod. Bibl. lib. i. cap. 9.—Orph. Argon. ver. 1029.—Ovid. Triſt. lib. iii. Eleg. 9.—Tzet. in Lycoph. ver. 175.

[s] From Sor (שור), *a bull*, is derived Soros, *an ark* or *coffin*, in conſequence of a heifer being ſymbolical of the Ark. Hence the coffin, in which the bull Apis was ſolemnly placed after his death, was denominated *Soros*. His return to life gave occaſion to one of the principal feſtivals of Egypt. The entrance of Apis into the ſacred Soros related to the entrance into the Ark, and his revivification to the quitting it.

[t] Hyg. Fab. 23.

[u] Ὁ δὲ Ἄψαρος το χωριον λεγουσιν, ὁτι Ἄψυρτος ἐκαλειτο πατὲ ἐνταυθα γαρ τον Ἄψυρτον ὑπο της Μηδειας ἀποθανειν. Arr. Perip. Pont. Eux. p. 117.

ly,

ly, *Ap-Soros*. Abſyrtus or Apis, in ſhort, was no other than Oſiris, or the ſolar Noah. Hence, though I think erroneouſly, he is feigned, like Oſiris, to have been torn limb from limb; and hence, while he is ſuppoſed by Sophocles to be the offspring of the Nereid Neëra [x], he is ſaid by Apollonius to have been called by the Colchians *Phaëthon*, or *the Sun* [y].

The Hindoos, like the weſtern mythologiſts, ſeem to have conſidered the Ark in the light of an univerſal mother to the renovated human ſpecies: hence they repreſented it, as appears from the preceding citations, under the diſgraceful ſymbol of the *Yoni*; while Maha-Deva, or Noah [z], was typified by the *Linga* or *Phallus*. From this idea of the patriarch being the father, and the Ark the mother of mankind, united perhaps with ſome traditional remembrance of the crime of Ham, I doubt not but that the whole of the

[x] Soph. apud Schol. in Apoll. Argon. lib. iii. ver. 242. Neëra is Nera, *the occanic Ark*. I have already noticed the ſimilar fable of Pelops. Vide ſupra p. 22.

[y] Apoll. Argon. lib. iii. ver. 245.

[z] Maha-Deva ſeems alſo to be Ham. There is preciſely the ſame confuſion in the character of Maha-Deva, as in that of the claſſical Jupiter: he ſometimes appears to be Ham, and ſometimes Noah.

de-

deteſtable Phallic orgies derived their exiſtence [a]. They were early introduced into the Cabiric or diluvian Myſteries [b]; and the abominations, which accompanied them, called forth the loudeſt and moſt pointed invectives, from Arnobius, and Clemens Alexandrinus [c]. The Ionim, or Yonijas, of Deucalion brought them to the temple of the Syrian goddeſs Atargatis; and erected a number of phalli in the area before the veſtibule, for the ſpecial purpoſe of commemorating the events of the deluge. Twice each year, in alluſion to that dreadful cataſtrophè, a perſon climbed to the top of one of the phalli, where he remained ſeven days; the preciſe period, which elapſed between each time of Noah's ſending forth the dove [d]. Laſtly, the ſame indecencies were practiſed in the rites of the Cabiric Ceres, as in thoſe of Bacchus, Oſiris, and Maha-Deva. Her deluded votaries vied with each

[a] Vide ſupra vol. i. p. 364. note d. The prevalence of this notion occaſioned the following ſeemingly diſcordant ſignifications to be aſcribed to the word *Hippon*. Ἵππον, το μορίον, και το της γυναικος, και του ανδρος· και τον μεγαν θαλασσιον ιχθυν. Heſych.

[b] Herod. lib. ii. cap. 51.

[c] Arnob. adv. Gent. lib. v. p. 174.—Clem. Alex. Cohort. ad Gent. p. 17.

[d] Lucian. de Dea Syra, ſect. 28.

other

other in a ſtudied obſcenity of language[e]; and her nocturnal orgies were contaminated with the groſſeſt laſciviouſneſs[f].

We have juſt ſeen how cloſely Satyavrata, who was ſaved in an Ark from the waters of the deluge, is connected with the Argha of Maha-Deva, or, in other words, with the Argo of Oſiris: before his hiſtory be entirely diſmiſſed, it will be proper to notice two particulars, one of which remarkably confirms the opinion which forms the baſis of the preſent diſſertation; and the other ſerves to ſhew the very general adoption of the ſea-monſter, as an emblem of the Ark.

In a preceding chapter I obſerved, that Bacchus, Oſiris, Hercules, Adonis, Perſeus, and moſt of the principal heathen gods, are at once the ſolar orb, and the patriarch Noah; while Iſis, Venus, or Cybelè, with their kindred deities, were adored both as the Ark, and the Moon: and I ſtated, that the reaſon of this apparent confuſion was to be deduced

[e] Εθος δ' εςιν αυτοις εν ταυταις ταις ἡμεραις αισχρολογειν καὶα τας ωρος αλληλους ὁμιλιας, δια το την θειαν επι τῃ της Κορης ἁρπαγῃ λυπεμενην γελασαι δια την αισχρολογιαν. Diod. Sic. Bibl. lib. v. p. 289. The cauſe of the goddeſs's laughter is detailed with a moſt diſguſting particularity by more than one ancient author.

[f] Arnob. et Clem. Alex. ut ſupra.

from

from the union of the Sabian and arkite ſuperſtitions; when the hero-gods were placed in the ſphere, and worſhipped in conjunction with the hoſt of heaven. "Whenever the "deity condeſcends to be born of woman," ſays Captain Wilford, ſpeaking of the Indian Avatars, "the perſon is one, but there are "two natures. To this diſtinction we muſt "carefully attend, in order to reconcile many "ſeeming contradictions in the Puranas; and "more particularly ſo, with reſpect to Vai-"vaſwata and Satyavrata, who are acknow-"ledged to be but one perſon. The divine "nature is an emanation of Viſhnou in his "character of the Sun; and Satyavrata is the "human nature: theſe two natures often act "independently of each other, and may exiſt "at the ſame time in different places [g]."

The ſecond particular in the hiſtory of Satyavrata, which I purpoſed to notice, was the introduction of the emblematical ſea-monſter. A tomb is ſhewn at Naulakhi, which, according to the Baudhiſts, contains the bones of Buddha-Narayana, or *Buddha dwelling in the waters*; but the Hindoos denominate the perſon, who is ſuppoſed to be interred there, *Mach'hodar-Nath*, or *the ſove-*

[g] Aſiat. Reſ. vol. vi. p. 479.

reign

reign prince in the belly of the fiſh[h]. This diſcrepancy however is more apparent than real; for Buddha, as we have already ſeen, is the great patriarch, no leſs than Satyavrata. The Mahometans indeed abſurdly imagine, that the tomb is the ſepulchre of Lamech, the father of Noah; but, as Captain Wilford juſtly obſerves, the preceding titles are by no means applicable to Lamech, but to Noah alone. "By the belly of the fiſh," ſays that gentleman, "they underſtand the cavity, or "inſide of the Ark. There is a place under "ground at Banares, which they call *Mach'ho-*"*dara*. The centrical and moſt elevated "part of Banares is alſo called *Mach'hodara*; "becauſe when the lower parts of the city "are laid under water by ſome unuſual over-"flowing of the Ganges, this part remains "free from water like the belly of a fiſh. "The city alſo is ſometimes thus called; be-"cauſe, during the general floods, the waters "riſe like a circular wall round the holy city. "In ſhort, any place in the middle of wa-"ters, either natural or artificial, which can "afford ſhelter to living beings, is called "*Mach'hodara*.

"The place, where Lamech is ſuppoſed

[h] Aſiat. Reſ. vol. vi. p. 479.

to

" to lie entombed, is called *Naulakhi*, a word " which ſignifies *nine laks*; becauſe, it is " ſaid, Sultan Mahmood granted to this holy " place a yearly revenue of nine lakhs of ru- " pees. Be this as it may, the foundation " no longer exiſts, and I believe it never did. " The real name is probably *Nau-Laca*, or " *Nuh-Laca*, which in the language of that " country implies *the place of Nuh* or *Noah*. " —Mach'hodara-Natha is not unknown in " China; at leaſt there is an idol near Pekin, " which is ſuppoſed by pilgrims from India " and Tibet to repreſent Mach'hodara, or " Maitre-Burghan. This account I received " from a famous traveller called *Arceſwara*, " who was introduced to my acquaintance " by Mr. Duncan three years ago. He ſaid, " that the *Myau*, or *temple*, is at a ſmall diſ- " tance from the north-weſt corner of the " wall of Pekin, and is called *Maha-Cala-* " *Myau*, from its chief deity Maha-Cala[1]; " who is worſhipped there, and whoſe ſtatue " is on one ſide of the river, and the *Myau* " on the other. That in one part of the " *Myau* is a gilt ſtatue of Mach'hodara-Nath, " about eighteen feet high: in another part " is the *Charan-Pad*, or the impreſſion of the

[1] Maha-Cala is *the great arkite cavity*, from the radical *Col.*

" feet of *Dattatreya* or *Datta*, called *Toth* by " the Egyptians [k]."

The voyage of Jaſon then being in reality that of the patriarch Noah, we ſhall not be ſurpriſed to find a variety of traditions reſpecting it in ſeveral other quarters of the globe, as well as in Greece, in Egypt, and in Hindoſtan; a circumſtance utterly unaccountable upon the ſuppoſition, that an Argonautic expedition, ſuch as it is deſcribed by the poets, ever literally took place from Pagaſæ to Colchi upon the Euxine. Strabo informs us, that there were many *Jaſonia*, or *high places of Jaſon*, in Armenia, in Media, and in the neighbouring countries; that they abounded on the coaſt of Sinopè, the Propontis, and the Helleſpont as far as Lemnos; and that the fabulous hiſtory of Phrixus was likewiſe well known in thoſe diſtricts. He notices alſo a lofty mountain near the *Caſpiæ Pylæ* [l], denominated *Jaſonium*; and further

[k] Aſiat. Reſ. vol. vi. p. 481.

[l] Strabo mentions, that a report prevailed in Armenia, that Jaſon dug the channel, through which the river Araxes at preſent empties itſelf into the Caſpian ſea. Strab. Geog. lib. xi. p. 531. Armenia being the country where the Ark firſt landed, and Jaſon being Noah, it will be almoſt ſuperfluous to obſerve, that Araxes received its name in honour of Arach, *the Ark*.

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mentions, that there were traces of Jaſon in Crete, in Italy, and round the Adriatic. He adds, that he had a temple at Abdera; and that many perſons ſuppoſed him to have ſailed up the Iſter or Danube [m]. In a ſimilar manner, while Arrian obſerves, that there was a promontory in the Euxine ſea near Polemonium, which bore the ſame ſacred name of *Jaſonium* [n], Homer denominates one of the principal towns of Greece *Jaſonian Argos* [o]; and that with great propriety, for Argos was peculiarly the city of the Ark, and thence ſuppoſed to be under the immediate protection of Juno, or the dove. Theſe Jaſonia were greatly reverenced by the Aſiatics;

[m] Τα Ιασονεια πολλαχου και της Αρμενιας, και της Μηδιας, και των πλησιοχωρων αυταις τοπων δεικνυται. Και μην και περι Σινωπην, και την ταυτης παραλιαν, και την Περοποντιδα, και τον Ελλησποντον μεχρι των κατα την Αιμνον τοπων, λεγεται πολλα τεκμηρια της τε Ιασονος στρατειας, και της Φριξυ· της δ' Ιασονος, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας, και τυ Αδριυ. — Τινες δε και τον Ιστρον αναπλευσαι φασι μεχρι πολλου τους περι τον Ιασονα. Strab. Geog. lib. i. p. 45.—τον εν Αβδηροις νεων τυ Ιασονος. Ibid. lib. xi. p. 531. Τυ μεν Ιασονος υπομνηματα εισιν τα Ιασονεια Ηρωα, τιμωμενα σφοδρα υπο των βαρβαρων· εστι δε και ορος μεγα υπερ των Κασπιων Πυλων εν αριστερα, καλουμενον Ιασονειον. Ibid. lib. xi. p. 526.

[n] Απο Πολεμωνιου εις ακραν Ιασονιον καλουμενον, σταδιοι τριακοντα και εκατον. Arrian. Perip. Pont. Eux. p. 128.

[o] Ει παντες σε ιδοιεν αν' Ιασον Αργος Αχαιοι. Odyſſ. lib. xviii. ver. 245.

nor was it without reaſon, inaſmuch as the god there worſhipped was in reality their principal deity. Jaſon himſelf is ſaid to have been accompanied in his voyage by Armenius, and to have penetrated as far as the Caſpian ſea, Iberia, and Albania, as well as Media, and Armenia [p]. Both this imaginary Armenius however, and the country Armenia, equally derived their reſpective names from Ar-Menah, *the mountain of the Noëtic Ark*; and as for the word *Albania*, it appears to be compounded of Alban'Aia [q], *the land of the Moon*, which planet, upon the introduction of Sabianiſm, was worſhipped conjointly with the Ark.

In the neighbourhood of the Euxine Jaſonium, mentioned by Arrian, we find another

[p] Λεγεται δ' Ιασονα μετα Αρμενιου του Θετταλου κατα τον πλουν τον επι τους Κολχους, ὁρμησαι μεχρι της Κασπιης θαλασσης, και την τε Ἰβηριαν και την Αλβανιαν επελθειν, και πολλα της Αρμενιας, και της Μηδιας. Strab. Geog. lib. i. p. 503.

[q] Heb. חלבנה-אי. *Lebanah*, or *Albanah*, properly ſignifies *the Moon*; but, in conſequence of the Ark being worſhipped in conjunction with that planet, the Armenian Scythians denominated a ſhip *Leaban*, and *Leabarn*. Vallancey's Eſſay towards illuſtrating the ancient hiſtory of the Britiſh iſles, p. 33. *Leaban*, ſtrictly ſpeaking, is *the Moon*; *Leabarn* is the compound term Leaban-Arn, *the lunar Ark*. Albany in Scotland, like Albania in Aſia, was ſo called from the prevailing arhèo-lunar ſuperſtition. The ſame remark may be applied to *Albion*, the ancient name of Britain.

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promontory denominated *Heraclius* from the arkite Hercules, a place called *Genetes*, and two cities intitled *Cuturus* and *Pharnacia*[r]. All theſe are names alluſive either to the ſolar or the arkite worſhip. Genetes received its appellation from Chen-Ait-Es, *the prieſt of the burning Sun*; Pharnacia, from Ph'Arn-Ac, *the oceanic Ark*; and Cuturus, from Cuth-Ur, *the ſolar deity Cuſh*. The poſterity of this patriarch appear to have been of a very bold and enterpriſing diſpoſition, and to have planted colonies in regions widely ſeparated from each other[s]. One of their tribes, I apprehend, was ſeated at Colchi, the inhabitants of which are ſaid by Tzetzes to be Indo-Scythians, and to have been likewiſe called *Lazi*[t]. They were probably a branch of the Cuttree or war tribe of the Hindoos;

[r] Εν δε τη παραλια ταυτη Αμισω πλειουσιν, η Ηρακλειος ακρα πρωτον εστιν· ειτα αλλη ακρα Ιασονιον, και ο Γενετης· ειτα Κουτουρος πολιχνη, εξ ης συνωκισθη η Φαρνακια. Strab. Geog. lib. xii. p. 548. There was alſo a place in Pontus named *Thiba*, from Theba, *the Ark*. Stephanus of Byzantium ſays, that it received its appellation from one of the Amazons, ſuppoſed to have been ſlain there by Hercules. Steph. Byzant. de Urb. p. 397. I have already noticed the fabulous hiſtory of the Amazons.

[s] See Bryant's Anal. vol. iii.

[t] Οι δε Κολχοι, Ινδικοι Σκυθαι εισιν, οι και Λαζοι καλουμενοι. Tzet. in Lycoph. ver. 174. Perhaps we may trace the appellative *Lazus* in the modern term *Laſcar*, which is applied to ſome battalions of the native Indian troops.

who ſeem, in a ſimilar manner, to have derived both their name and their origin from Cuſh, or, as it is pronounced in the Chaldèan dialect, Cuth [u]. Herodotus however is of opinion, that the Colchians came from Egypt; and mentions an aſſertion of the Egyptians, that they were the remains of the army of king Seſoſtris [x]. It is evident therefore, whe-

[u] If we allow the Colchians to be of Hindoo extraction, we ſhall be able to account very ſatisfactorily for the aſſertion of Arrian, that there was a city denominated *Colchi*, not far from Comara, in the modern territory of Carnata; and that near it was a tract of land, which bore the name of *Argalus*. Απο δε του Κομαρει εκτεινουσα χωρα μιχρι Κολχων, εν η κολυμβησις του πωντικ εστιν, απο δε κατακρισιμων κατεργαζεται. — Μετα δε Κολχους εκδεκεται πρωτερος αιγιαλος εν κολπω κειμενος, εχων χωραν μεσογειον, λιγομενος Αργαλου. Arrian. Perip. Mar. Eryth. p. 175. Both the Hindoo and the Euxine Colchi ſeem to be equally Col-Och-Ai, *the country of the oceanic Ark*; while Argalus was ſo called, I apprehend, in honour of Argh'Al, *the god of the Argha*. Argh'Al, or Argalus, was the *Arcles* of the Phenicians, and the *Hercules* of claſſical writers. I ſuſpect, that Argyle in Scotland received its name from this ſame Argalus or Argh'Al. The Scots have a wild tradition, that they are deſcended from Erc, the ſon of Scota, whom they fancy to have been the daughter of Pharaoh, king of Egypt. Scota however is nothing more than the Ark, as is evident from the circumſtance of *Scuth*, *Scudh*, or (when latinized) *Scota*, ſignifying, in the Celtic dialects, *a ſhip*; and *Erc*, or *Erchi*, is *the arkite*, for ſo the great arkite Noah was denominated κατ' εξοχην. Vallancey's Eſſay, p. 22, 26.

[x] Φαινονται μεν γαρ εοντες οι Κολχοι Αιγυπτιοι — νομιζειν δ' εφασαν Αιγυπτιοι της Σεσωστριος στρατιης ειναι τους Κολχους. Herod. lib. ii. cap. 104.

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ther we ſuppoſe them to be of Hindoo, or of Egyptian extraction[y], that they were of the line of Ham, and I think moſt probably through the patriarch Cuſh. Hence we find in the diſtrict of Colchis two cities denominated *Cuturus* and *Cutèa*[z]; and hence Lycophron, when ſpeaking of Achilles, who was feigned to have eſpouſed Medèa in the infernal regions, ſtyles that princeſs *a Cuthèan*[a].

[y] The Hindoos and Egyptians ſeem to have been very cloſely connected in the earlieſt ages, and to have very nearly reſembled each other both in manners, polity, and religion.

[z] Κυταια δε πολις Κολχιδος. Tzet. in Lycoph. ver. 174. There was a harbour near mount Dindymus, which in a ſimilar manner was called *Cutus*, moſt probably from the ſame patriarch. Apoll. Argon. lib. i. ver. 987.

[a] Τον μελλονυμφον συνεστην Κυταϊκης
Της ξενοβακχης.—— Lycoph. Caſſan. ver. 174.
Τον Αχιλλεα, τον εν Αιδη γημαι μελλοντα την Μηδειαν· μυθευονται γαρ, ὁτι εν Αιδη μακαρων νησοις εγημεν. Tzet. in loc. Maha-Deva being the great arkite god, and Mah-Dèa, the great arkite goddeſs, the two names were eaſily confounded together; which circumſtance, I apprehend, will account for this part of the hiſtory of Medèa, as well as for her fabulous marriage with Jaſon. Hence her imaginary nuptials in the myſtic Hades with Achilles relate only to the allegorical marriage of Noah and the Ark. Achilles, as I have already obſerved, is Ac-El-Es, *the burning deity of the Ocean:* accordingly he is deſcribed as the ſon of Thetis or Tethys, and is ſaid to have been immerſed in the waters of Styx, or the deluge, by which he was rendered invulnerable in every part of his body ſave his heel. Achilles ſeems to be the ſame mythological character as the Cretan Talus, who is repreſented, in a ſimilar manner, as invulnerable in

As the Eaſt was filled with the high places of Jaſon, and with traditions of his voyage, ſo the Greeks aſſerted, that from the heroine Medèa the kingdom of Media borrowed its name. Finding herſelf ſlighted by Jaſon, ſhe murdered the two children, whom ſhe had had by him[b]; and, mounting the chariot of the Sun drawn by winged dragons, ſhe flew away into Media[c]. Herodotus mentions, that the inhabitants of that country were called *Arii*, before they aſſumed the name of *Medes*; and, what is very remarkable, he aſſerts, that they themſelves deduced the origin of their ſecond appellation from the Argonautic heroine[d]. In one ſenſe I believe this opinion to have been founded on truth: for, as the Perſians are feigned to have received their

every part, except his uncle. Though I believe, that there may have been a ſiege of Troy, yet Homer's heroes ſeem to be entirely fictitious, as I ſhall attempt to ſhew in the courſe of the preſent chapter.

[b] The names of theſe children were *Mermerus*, and *Pheres*: the firſt of which appellations ſeems to be equivalent to *the ſea-god*, the word *Mer* or *Mare* ſignifying, equally in the Celtic and Latin dialects, *the ſea*; while the ſecond is Ph'Eres, *the Sun*.

[c] Apollod. Bibl. lib. i. cap. 9.

[d] Οἱ δὲ Μηδοι—εκαλεοντο παλαι προς παντων Αριοι· απικομενης δὲ Μηδειης της Κολχιδος εξ Αθηναιων ες τους Αριους τουτους, μετεβαλον και αὐτοι το ονομα. Αυτοι περι σφεων ὡδε λεγουσι Μηδοι. Herod. lib. vii. cap. 62.

name

name from Perſes, the imaginary ſon of Perſeus[e] or P'Eres-Zeus, *the Sun*; ſo the Medes, who were originally denominated *Arii*, from Ar, *the ſolar light*, afterwards exchanged that title for *Medi*, in honour of Medèa, or Mah-Deva, *the great god* of the Hindoos. This ſuppoſition is confirmed both by the vicinity of Media to Hindoſtan, and by the tradition of a battle between the inhabitants of the two countries, in which, according to Apollodorus, Medus, the ſon of Medèa, loſt his life[f].

[e] Οἱ περι Κλειταν ἱστορικοι φασιν,—εξ Αργους εις Αιθιοπιαν παραγενομενα επι λυσει της Κηφεως θυγατρος τον Περσεα, ἐκειθεν δε εις Περσας μεταστανται, Περσαις μεν απο τινος των ἐγγονων της κλησεως μεταδουναι. Agatharchid. apud Phot. Bibl. p. 1324. The ſame account is given by Herodotus, who adds, that Cepheus, the father of Andromeda, was the ſon of Belus or Baal. Επει Περσευς ὁ Δαναης τε και Διος απικετο παρα Κηφεα τον Βηλε, και ἐσχε αυτε την θυγατερα Ανδρομεδην, γινεται αυτῳ παις τῳ ουνομα ἐθετο Περσην. Τουτον δε καταλειπει,—επι τουτου δε την επωνυμιην ἐσχον. Herod. lib. vii. cap. 61. It is remarkable, that the ſtory of Perſeus and Andromeda is well known to the Hindoos. Perſeus they call *Paraſica*, and Andromeda *Antarmada*; while to Caſſiopèa they aſſign the name of *Caſyapi*, and to Cepheus that of *Capeya*. We are further told, that a Pundit, being requeſted to point out in the heavens the Hindoo conſtellation of Paraſica and Antarmada, immediately pitched upon that of Perſeus and Andromeda. See Aſiat. Reſ. vol. iii. p. 222. As for Perſes, the fictitious ſon of Perſeus, he was, like his father, no other than the Sun. Περσην τον ἡλιον λεγει. Schol. in Heſ. Theog. p. 269.

[f] Apollod. Bibl. lib. i. cap. 9.—Tzet. in Lycoph. ver. 175. I much doubt whether the Medes were ſo called from Madai the

Since then the voyage of the Argonauts is in fact the voyage of the Noachidæ, we may naturally expect to find them closely connected with Cybelè or the Ark. Accordingly they are reported to have built a temple to the Idèan mother at Cyzicus in Phrygia, near the mountains *Dindymum* and *Arcton* [g]; where

the ſon of Japhet, as Bochart ſuppoſes, both becauſe the Greek hiſtorians ſo poſitively aſſert that their original name was *Arii*; becauſe they are mentioned as a nation for the firſt time ſo late as 2 Kings xvii. 6. and becauſe their cuſtoms and inſtitutes are totally diſſimilar to thoſe of the Japhetic or Tartarian tribes. The word *Arius* is no feigned appellation, but a name actually exiſting among the Medes. Παραγενομενη (ἡ Μηδεια) εις την λεγομενην τοτε Αριαν, τοις ανθρωποις εδωκε το ονομα καλεισθαι Μηδους απ' αυτης. Pauſ. Corin. p. 118. Αριανα εθνος προσεχες τοις Καδουσιοις. Steph. Byzan. de Urb. Θαμνηριοι της Μηδειας, εγγυς Καδδουσιων. Xenoph. Rer. Græc. lib. ii. The Thamnerii are, as Bochart juſtly obſerves, the Theman-Arii, or ſouthern Arii, תימן-אוריים. Theſe three citations are given by Bochart himſelf. Phaleg. lib. iii. cap. 14.

[g] Οἱ Αργοναυται πλειοντες εις Φασιν ἱδρυσαντο τα της Ιδαιας μητρος ἱερα επι Κυζικου. Strab. Geog. lib. i. p. 45. See alſo Conon. Narrat. cap. 41. Καλειται δε Αρκτων το ορος· ὑπερκειται δε αλλο Δινδυμον μονοφυες, ἱερον εχον της Δινδυμηνης Μητρος των Θεων, ἱδρυμα των Αργοναυτων. Strab. Geog. lib. xii. p. 575. Dindymum appears to have been ſo denominated in honour of Tin-da-Mu, (Μωϋ, το ὑδωρ. Heſych.) *the arkite fiſh of the waters*; while Arcton received its appellation from Arc-Tὸ, *the divine Ark*, of which the mighty mother Rhea, or Cybelè, was a perſonification. Arcton, according to the Greeks, was *the hill of bears*; and tradition aſſerted, that the nurſes of Jupiter were there changed into animals of that ſpecies. Schol. in Apoll. Argon. lib. i. ver. 936. This fable is in ſubſtance the ſame as that of Calliſto,

Apollonius, with the ſtricteſt mythological propriety, repreſents them as performing the ſacred dance *Betarmus*, in honour of that goddeſs.

Πολλα δε την γε λιτησιν αποσρεψαι εργωλας
Αισονιδης γναζετ' επιλειβων ιεροισιν
Αιθομενοις· αμυδις δε νεοι Ορφηος ανωγη
Σκαιροντες βηταρμον ενοπλιον ωρχησαντο,
Και σακεα ξιφεεσσιν επεκτυπον, ως κεν ιωη
Δυσφημος πλαζοιτο δι' ηερος, ην ετι λαοι
Κηδειη βασιληος ανεσχεσον· ενθεν ες αιει
Ῥομβῳ και τυπανῳ Ῥειην Φρυγες ιλασκονται.
Η δε πυ ευαγεεσσιν επι φρενα θηκε θυηλαις
Ανταιη δαιμων· τα δ' εοικοτα σηματ' εγεντο.
Δενδρεα μεν καρπον χεον ασπετον, αμφι δε ποσσιν
Αυτοματη φυε γαια τερεινης ανθεα ποιης.
Θηρες δ' ειλυας τε κατα ξυλοχας τε λιποντες,
Ουρησιν σαινοντες επηλυθον· η δε και αλλο
Θηκε τερας· επει υτι ταροιτερον ὑδατι ναιεν
Δινδυμον, αλλα σφιν τοι' ανεβραχε διψαδος αὐτως
Εκ κορυφης αλληκτον. Ιησονιαν δ' ενεπυσιν
Κεινο ποτον κρηνην περιναιεται ανδρες οπισσω.
Και τοτε μεν δαιτ' αμφι θεας θεσαν υρεσιν Αρκλων,
Μελποντες Ῥειην πολυποτνιαν· αυταρ ες ηω
Ληξαντων ανεμων, νησον λιπον ειρεσιησιν [h].

While on the burning victims Jaſon pours
Libations due, the goddeſs he implores

liſto, and Polyphontè; they all equally aroſe from a miſpriſion of the term *Arctos*. The hiſtory of the birth of Jupiter will be conſidered at large hereafter. Vide infra chap. ix.

[h] Apollon. Argon. lib. i. ver. 1132.

To

To ſmile propitious on the Grecian train,
And ſtill the tempeſts of the roaring main.
Then Orpheus call'd, and youthful chiefs advance,
All clad in arms, to lead the martial dance;
With flaſhing ſwords they clatter'd on their ſhields,
And fill'd with feſtive ſounds th' aërial fields.
Loſt in theſe ſounds was every doleful ſtrain,
And their loud wailings for their monarch ſlain.
The Phrygians ſtill their goddeſs' favour win,
By the revolving wheel and timbril's din.
Of theſe pure rites the mighty mother ſhew'd
Her mind approving, by theſe ſigns beſtow'd:
Boughs bend with fruit, earth from her boſom pours
Herbs ever green, and voluntary flowers.
Fierce foreſt beaſts forſake the lonely den,
Approach with gentleneſs, and fawn on men.
A pleaſing omen, and more wondrous ſtill
The goddeſs gave: the Dindymèan hill,
That ne'er knew water on its airy brow,
Burſts into ſtreams, and founts perennial flow.
This wonder ſtill the Phrygian ſhepherds ſing,
And give the name of *Jaſon* to the ſpring.
Then on the mount [1] the chiefs the feaſt prolong,
And praiſe the venerable queen in ſong.
But when the morning roſe they plied their oars,
And the wind ceaſing, left the Phrygian ſhores.

Fawkes.

[1] Arcton.

The

The ſupernatural tameneſs of the beaſts, and the burſting forth of the fountain, which are mentioned in this curious paſſage, ſeem both to allude to the events of the deluge; and the dance *Betarmus*, from the deſcription given of it by Apollonius, is evidently the ſame as the Pyrrhic dance of the Cabiric Corybantes. Mr. Bryant ſuppoſes, and I think very juſtly, that this frantic dance was inſtituted to commemorate the hurry and confuſion of quitting the Ark; but I doubt the propriety of his deriving the term *Betarmus* from Bet-Armon, *the temple of Baal-Hermon*. I am rather inclined to deduce it from Petar, *to diſmiſs, to open*, or *to let out* [k], the name be-

[k] Animadverſione dignum eſt, ut vox פטר ſubſtantivum præcipuè valeat *apertio vulvæ*: vulva autem, uti jam antea notavimus, Arcæ fuit ſymbolum, cum apud Indos, tum etiam apud Græcos. Quoniam igitur Arca fuit Magna Mater ſive Cybelè, egreſſus Noachidarum parturitio quædam haud ineptè eſt habitus. Hinc evenit, Arcam, ſive *Juno*, ſive *Diana*, ſive *Lucina*, ſive *Prothyræa*, ſive *Mylitta*, ſive *Venus*, ſive *Luna* ſit nuncupata, velut præſidem generationis et parturitionis eſſe excultam; patriarcha interim nomen *Baal-Peor*, ſeu *Dominus apertionis* (ſcilicet vulvæ), rite ſibi vindicante. Bene igitur notat Kircherus, (Obel. p. 531.) ut "Hebræi Baal-Phegor colerent ad ſterilitatem avertendam." Hiſce præcipuè de cauſis, ſicut Arcæ vulva, ita Noaci phallus erat ſymbolum; amboque, in nefandis Cabiræorum myſteriis, arcanam Bacchi, ſive Oſiridis, regenerationem more quodam umbratili exhibuerunt. Και γαρ αι τελεται, teſte Theodoreto, και τα οργια, τα τουτων ειχεν ΑΙΝΙΓΜΑΤΑ, τον κτεινα μεν η Ελευσις, η φαλ-

ing given to the dance in alluſion to the egreſs from the Ark; and I think it not improbable, that for the ſame reaſon the Greek word Orcheomai, *to dance*, may be ultimately traced to Orcha, *the Ark*.

Such was the *original* deſign, with which the dance *Betarmus* was inſtituted; but, in proceſs of time, when the Sabian worſhip was ingrafted upon the rites of the Ark, its influence extended alſo to the ſacred commemorative dance. Though the wildneſs of the primitive Betarmus was ſcrupulouſly retained by the Cabiric prieſts, as far as their own geſticulations were concerned, yet its general ir-

ἡ φαλλαγωγια δε τον φαλλον. Theod. Therap. lib. vii. In epiſtola Pſeudo-Jeremiæ ad Baruchum, conſuetudo Babyloniorum fœdiſſima, ab Herodoto commemorata, (Herod. lib. i. cap. 199.) hiſce verbis notatur. Αιδε γυναικες περιθεμεναι σχοινια εν ταις ὁδοις εγκαθηνται θυμιωσαι τα ΠΙΤΥΡΑ· ὁταν δε τις αυτων αφελκυθεισα ὑπο τινος των παραπορευομενων κοιμηθη, την πλησιον ονειδιζει, ὁτι ουκ ηξιωται, ὡσπερ αυτη, ὑτε το σχοινιον αυτης διερραγη. Hæc πιτυρα, ſecundum virum doctiſſimum Jacobum Bryant, liba erant ſacra dei Pator, quem conjicit eſſe Solem. Pator procul dubio fuit Sol Noëticus; vocula autem ipſa mihi ſanè videtur non valere *Petipherah*, ſed potius *Prothyræus* ſive *Patulcius*. Πιτυρα nempe iſta puellarum meritoriarum, ſicuti ab ipſo probè liquet Jeremiæ ſermone, reverâ erant liba divi iſtius architæ, qui generationi ſeu vulvæ *apertioni* præſideꝛ.

From this word *Patar*, in alluſion to the egreſs from the Ark, the Cabiric gods were ſometimes denominated *Dii patröi*, or *Dii patrici*.

regu-

regularity in point of figure was now ſyſtematically exchanged for order; till at length it became the circular dance, and as ſuch was devoutly performed in honour of the Sun, and the revolving hoſt of heaven. Accordingly, in this its laſt modification, it received the name of *Pyrrhic*, like Pyrrha the conſort of Deucalion, from P'Ur, *the ſolar fire*. Theſe martial dances were uſed by the prieſts of the Corybantes, when they were about to initiate any perſon into their Myſteries[1]; and the Curetic deities themſelves are ſaid by Nonnus to have claſhed their ſwords upon the birth of Bacchus, in the ſame manner as they did upon that of Jupiter.

Και τροχαλοι Κορυβαντες εσω θεοδεγμονος αυλης
Παιδοκομῳ Διονυσον εμιτρωσαντο χορειῃ·
Και ξιφεα κτυπεεσκον· αμοιβαιησι δε ῥιπαις
Ασπιδας εχρωσαντο κυβιστηριδι σιδηρῳ,
Κρυπτοντες κλεπτοντες αεξομενα Διονυσα [m].

[1] Ποιειτον δε ταυτον ὁπερ οἱ εν τῃ τελετῃ των Κορυβαντων, ὁταν τῃν θρονωσιν ποιωνται περι τουτον, ὁν αν μελλωσι τελειν, και γαρ εκει χορεια τις ἐστι, και παιδια, ει αρα και τετελεσται. Plat. Euthyd. p. 193.

[m] Nonni Dionyſ. lib. ix. p. 167. This poet particularly notices the frantic mode, in which the rites of the Cabiri were celebrated.

Βρυχηθμῳ δε λεοντες ὁμοζηλων απο λαιμων
Μυσιπολων αλαλαγμον εμιμησαντο Καβειρων
Εμφρονα λυσσαν εχοντα.— Dionyſ. lib. iii. p. 54.

The

The Cabiric gods and their prieſts being frequently confounded, and often deſignated by the very ſame appellation, we find the dancing miniſters of Cybelè indifferently called *Idèi Dactyli*[n], *Curetes*[o], and *Corybantes*[p]. They were alſo denominated *Galli*[q], and *Menades*: the former of which titles, as I have already obſerved, is derived from Cal, or Gal, *the cavity of the Ark*; and the latter, from Mena, *the Ark of Noah.* Hence, in reference to the diluvian voyage, Catullus deſcribes their leader Attis, or Atys, as ſailing over the ſea in a ſwift ſhip, before he took up his abode in Phrygia[r].

Super alta vectus Atys celeri rate maria
Phrygium nemus citato cupide pede tetigit,
Adiitque opaca ſylvis redimita loca deæ;
Stimulatus ubi furenti rabie, vagus animi
Devolvit illa acuta ſibi pondera ſilice.
Itaque ut relicta ſenſit ſibi membra ſine viro,

[n] Solin. Polyhiſt. cap. 17.

[o] Claudian. in Eutrop. lib. ii. ver. 281.

[p] Val. Flac. Argon. lib. vii. ver. 935.

[q] Ἐν δὲ τῷ προειρημένῳ Πεσσινοντι, παλαι μεν Φρυγες ωργιαζον εν τῳ ποταμῳ Γαλλῳ παραρρεοντι, αφ' ὁ τὴν επωνυμιαν φερουσιν οἱ τῇ θεῷ τομιαι ἱερωμενοι. Herodian. lib. i. cap. 11. p. 35.

[r] Catullus makes Atys call himſelf *a Menas*:

Egone deûm miniſtra, et Cybeles famula ferar?
Ego Mænas, ego mei pars, ego vir ſterilis ero?
Catull. Eleg. 60.

Et

Et jam recente terræ ſola ſanguine maculans,
Niveis citata cepit manibus leve tympanum,
Tympanum tubam Cybelles; tua, mater, initia:
Quatienſque terga tauri teneris cava digitis,
Canere hæc ſuis adorta eſt tremibunda comitibus;
Agite, ite ad alta, Gallæ, Cybeles nemora ſimul,
——duce me, mihi comites
Rapidum ſalum tuliſtis, truculentaque pelagi.
- - - - - - - - - - - - - - -
Mora tarda mente cedat; ſimul ite; ſequimeni
Phrygiam ad domum, Cybelles Phrygia ad nemora Deæ:
Ubi cymbalum ſonat vox, ubi tympana reboant,
Tibicen ubi canit Phryx curvo grave calamo,
Ubi capita Mænades vi jaciunt ederigeræ[s].

As the frantic dances, performed by the Cabiric prieſts, were contrived, after the introduction of Sabianiſm, to imitate the orbits of the heavenly bodies; ſo the ſlower, and more ſtately movements of the chorus in the Greek drama had the very ſame myſtic alluſion[t]. "In the Strophè, they danced from

[s] Catull. Eleg. 60.

[t] Antiqui deorum laudes carminibus comprehenſas circum aras eorum euntes canebant: cujus primum ambitum quem ingrediebantur ex parte dextra στροφη vocabant: reverſionem autem ſiniſtrorſum factam completo priore orbe αντιστροφη appellabant

" the right hand to the left, by which motion, " Plutarch is of opinion, they meant to indi- " cate the apparent motion of the heavens, " from eaſt to weſt: in the Antiſtrophè, they " moved from the left to the right, in allu- " ſion to the motion of the planets, from weſt " to eaſt; and by the ſlow, or ſtationary mo- " tion, before the altar, the permanent ſtabi- " lity of the earth [u]." It is remarkable, that the ſame kind of aſtronomical dance was uſed by the Hindoos in their religious ceremonies, and called the *Raas Jattra*, or *dance of the circle*. Viſhnou, who, conſidered in one point of view, is the Sun, and in another, the patriarch Noah iſſuing from the arkite cetus, is ſuppoſed to have originally performed it with *ſeven* beautiful virgins, the number equally of the planets, and of the Cabirides [x]. This circular dance, in honour of the heavenly bodies, was in uſe among a variety of ancient nations. The Romans, during their public worſhip, were accuſtomed to turn themſelves round from left to right, ſometimes in larger, and ſometimes in ſmaller circles; and they derived

labant. Dein in conſpectu deorum ſoliti conſiſtere, cantici reliqua conſequebantur, appellantes id *epodon*. Mar. Victor. lib. i. p. 74. apud Maurice's Ind. Antiq. vol. v. p. 920.

[u] Ibid. p. 921.

[x] Ibid. p. 922.

this

this practice, according to Plutarch, from their religious monarch Numa[y], who was deeply ſkilled in the Myſteries of the Samothracian Cabiri. The Gauls, on the contrary, as we learn from Pliny, turned from right to left[z]; a ceremony, which was carefully obſerved likewiſe by the Druids[a]. The very great antiquity of ſuch dances appears from the account, which the ſacred hiſtorian gives us of the idolatrous worſhip paid by the Iſraelites to the molten calf. Deſpairing of their leader's return from amidſt the ſmoke and fire of Sinai, his rebellious followers ſpeedily polluted themſelves with the licentious rites of paganiſm, and performed the circular dance round the image of the helio-arkite bull of Oſiris.

"They roſe up early on the morrow, and

[y] Plut. in Vita Numæ.

[z] In adorando dextram ad oſculum referimus, totumque corpus circumagimus, quod in lævum feciſſe Galli religioſius credunt. Plin. Nat. Hiſt. lib. xxviii. cap. 2. This practice of kiſſing the hand to the Sun reminds us of a paſſage in the very ancient book of Job. "If I beheld the ſun when it ſhined, or "the moon walking in brightneſs; and my heart hath been "ſecretly enticed, or my mouth hath kiſſed my hand: this alſo "were an iniquity to be puniſhed by the judge, for I ſhould "have denied the God, that is above." Job. xxxi. 26.

[a] Toland's Hiſt. of the Druids, p. 108. For theſe three laſt citations I am indebted to Dr. Borlaſe's Cornwall, p. 127. where the reader will find many curious particulars relative to this mode of worſhip.

" offered burnt offerings, and brought peace
" offerings; and the people ſat down to eat
" and to drink, and roſe up to play. And
" the Lord ſaid unto Moſes, Go, get thee
" down: for the people, which thou brought-
" eſt out of the land of Egypt, have cor-
" rupted themſelves.—And it came to paſs
" as ſoon as he came nigh unto the camp,
" that he ſaw the calf, and the dancing: and
" Moſes' anger waxed hot, and he caſt the
" tables out of his hands, and brake them be-
" neath the mount [b]."

With the ſame propriety, that Apollonius connects his band of heroes with the Phrygian Cybelè, he brings them likewiſe to the Samothracian iſle of the Cabiri, in order that, being initiated into the Myſteries, they might navigate the tempeſtuous main with fearleſs ſecurity.

Ἐσπερίοι δ' Ὀρφῆος ἐφημοσύνῃσιν ἐκέλσαν
Νῆσον ἐς Ἠλέκτρης Ἀτλαντίδος· οἷρα δαέντες
Ἀρρήκτως ἀγανῇσι τελεσφορίῃσι θέμιτας,
Σωτῆρες κρυόεσσαν ὑπείρ ἁλὸς ναυτίλλοιντο.
Τῶν μὲν ἔτ' ἀρχότερον μυθήσομαι· ἀλλὰ καὶ αὐτὴ
Νῆσος ὁμῶς κεχάροιτο, καὶ οἱ λάβον ὄργια κεῖνα
Δαίμονες ἐννάεται· τὰ μὲν ἀθέμιτα μὴμιν ἀείδειν [c].

[b] Exod. xxxii. 6, 7, 19.
[c] Apollon. Argon. lib. i. ver. 915.

As

As Orpheus counſell'd, and mild evening near,
To Samothrace, Electra's iſle, they ſteer,
That there initiated in rites divine,
Safe they might ſail the navigable brine.
But, muſe, preſume not of theſe rites to tell:
Farewell, dread iſle! dire deities, farewell!
Let not my verſe theſe Myſteries explain;
To name is impious, to reveal profane.

Fawkes.

The Myſteries of the Cabiri are ſtyled by Apollonius *Orgies*, a name, which is uſually applied alſo to the frantic rites of Bacchus [d]. His ſcholiaſt derives the term, either from the excluſion of the uninitiated, or from the circumſtance of the Myſteries being uſually celebrated in places abounding with wood and water, which were called *Orgades* [e]: and Helladius informs us, that the Athenians applied the word *Orgas*, in a peculiar manner, to the conſecrated incloſure of the temple of the great goddeſſes, Ceres and Proſerpine; the reaſon of which was obviouſly the connection of thoſe deities with the Cabiri [f]. I

[d] The Myſteries of Bacchus, Ceres, Iſis, Rhea, and the Cabiri, were all the ſame, and alluſive to the ſame events, as ſhall be ſhewn at large hereafter. Vide infra chap. x.

[e] Οργια, τα μυστηρια· παρα το ειργειν τους αμυητους αυλων· η τα εν οργασι γινομενα· οργαδες δε οι συμφυλοι τοποι και ὑγροι. Schol. in Apoll. Argon. lib. i. ver. 920.

[f] Οργας, μεν κοινως φησι πασαν ἡ γη, ὁση επιτηδεια προς καρπων γο-

have little doubt, however, but that both *Orgia*, *Orgas*, and *Ergo*[g], are ultimately deducible from the ſame root as the ſhip Argo, or, as the Hindoos call it, Argha; namely, Arca-Siphinah, *a long Hippa* or *decked ſhip*[h]. Accordingly Herodotus[i], Philoſtephanus[k], and the ſcholiaſt upon Apollonius[l], all concur in declaring, that the Argo was the firſt *long* ſhip.

ναϛ· οργαδα δε ιδιως εκαλεν οι Αθηναιοι την ταιν θειαιν ανειμενην της Αττικης μεταξυ και της Μεγαριδος. Hellad. apud Phot. Bibl. p. 1592.

[g] Εργω.

[h] With all the deference, which the ſuperior judgment of Mr. Bryant has a right to expect, I cannot help doubting the propriety of his deriving *Argo*, and *Argos*, from the Hebrew word ארגז, *Argaz*. The word occurs in the account of the return of the ark from the land of the Philiſtines. "Take the "ark of the Lord, and lay it upon the cart: and put the "jewels of gold, which ye return him for a treſpaſs offering, "in *a coffer* (Argaz) by the ſide thereof; and ſend it away, "that it may go." 1 Sam. vi. 8. Argaz, according to Buxtorf, is derived from Arag, *to weave*; hence, both from its etymology, and from the context of the preceding paſſage, it appears to ſignify *a ſmall wicker or woven baſket*, rather than *an ark*.

[i] Καλαπλωσαντας γαρ μακρη νηϊ της Αιαν τε την Κολχιδα, και επι Φασιν ποταμον—κ. τ. λ. Herod. lib. i. cap. 2.

[k] Longa nave Jaſonem primum navigaſſe Philoſtephanus auctor eſt. Plin. lib. vii. cap. 56.

[l] Ταυτην δε (την Αργω) φασι πρωτην ναυν γενεσθαι μακραν. Schol. in Apoll. Argon. lib. i. ver. 4.

I ſhall

I ſhall now proceed to conſider the genealogies, and mythological hiſtory of Medèa and Jaſon.

Medèa was ſaid by the poets to be the offſpring of Eëtes, whoſe father was the Sun, and of Iduia, who was the daughter of Oceanus [m]. The mother of Eëtes was Persè, who was another daughter of Oceanus. According to Tzetzes, the Sun gave the kingdom of Arcadia to Aloeus, and that of Corinth to his brother Eëtes; but the latter, being diſſatisfied with his portion, committed the care of it to Bunus the ſon of Mercury, and migrated to Colchi. There he eſpouſed Iduia in the city Cutèa, and became the father of Medèa and Abſyrtus. The ſiſters of Eëtes were Circè, Paſiphaè, and Calypſo [n].

The whole of this genealogy is purely mythological. Eëtes, or, as the Greeks called him, Aietes, is Ait-Es, *the ſolar fire*; his ſuppoſed mother Persè is P'Ereſa, *the goddeſs of the Sun* [o]; Iduia, the allegorical daughter of Oceanus, is, like Ida the parent of the Idèi

[m] Μηδειαν—θυγατερα ησαν Αιητη και Ειδυιας της Ωκεανου θυγατρος—Αιητης και Αλωευς Ηλιου παιδες και Περσης της Ωκεανου θυγατρος. Tzet. in Lycoph. ver. 174.

[n] Tzet. in Lycoph. ver. 174.

[o] The application of ſolar titles to goddeſſes has been already conſidered. Vide ſupra vol. i. p. 178. note p.

Dactyli, and Nephelè the mother of the Centaurs, Aida, *a cloud*; Bunus, the ſon of the arkite Mercury, is Bu-Nus, *the tauric Noah*; and Abſyrtus is Ap-Soros, *the bull Apis*. The genealogy of Medèa thus relating partly to the arkite, and partly to the ſolar ſuperſtition, we ſhall not be ſurpriſed to find, that the Corybantes, or Cabiri, were ſuppoſed by ſome to have come from Colchi upon the Phaſis [p]; that the rites of Cybelè, or the Ark, were celebrated in that city, as well as in Phenicia, Troas, and Phrygia; and that the pretended anchor of the Argo was ſhewn in her temple [q]. Theſe

[p] Οἱ δ' εκ Κολχων φασιν (τους Κορυβαντας αφιγμενους). Strab. Geog. lib. x. p. 472.

[q] Εισβαλλονσιν δε εις τον Φασιν, εν αριστερα ιδρυται ἡ Φασιανη θεος. Ειη δ' αν απο γε του σχηματος τετμαιρομενῳ, ἡ Ῥεα. Και γαρ κυμβαλον μεσα χειρας εχει, και λεοντας ὑπο τῳ θρονῳ, και καθηται ὡσπερ εν τῳ μαλιστα Αθηνησιν ἡ του Φειδιου. Arr. Perip. Pont. Eux. p. 120. Ενταυθα και ἡ αγκυρα δεικνυται της Αργους. Ibid. The newneſs of this anchor in the days of Arrian ſhewed clearly, that the ſtory was a mere fiction of the prieſts. Ουκ εδοξε μοι ειναι παλαια. Ibid. Thoſe impoſtors do not ſeem to have conſidered, that ſuch pretenſions involved a direct anachroniſm. Anchors are never once mentioned by Homer, the remarkable exactneſs of whoſe deſcriptions is well known; hence we may reaſonably conclude, that they were a ſubſequent invention. How then could the Argo have had an anchor, when its imaginary voyage is unanimouſly ſuppoſed to have been prior to the ſiege of Troy? Apollonius with great propriety gives his heroes a large ſtone for an anchor. Argon. lib. i. ver. 955.

ſame

ſame myſteries, as we have already ſeen, were afterwards introduced into Italy; and the banks of the Almo, like thoſe of the Phaſis, reſounded with the wild ſhrieks of the frantic Corybantes[r].

The genealogy and hiſtory of Jaſon, the hero of the Argonautic expedition, is no leſs mythological, than that of his conſort Medèa. All ancient authors agree, that his father was Eſon, the ſon of Cretheus; but, with regard to his maternal deſcent, there are conſiderable diſcrepancies of opinion. Apollodorus ſuppoſes, that Polymedè, the daughter of Autolycus, was his mother[s]; Hyginus, Alcimedè, the daughter of Clymenus[t]; Apollonius, Alcimedè, the daughter of Phylacus[u]; Herodorus, Polyphemè, the daughter of Autolycus[x]; and Andron, Theognetè, the daughter of Laodicus[y]. Pherecydes aſſents to the opinion of Apollonius[z]; while Tzetzes mentions, that

[r] Sic ubi Mygdonios planctus ſacer abluit Almo,
Lætaque jam Cybele.——
Val. Flacc. Argon. lib. viii. ver. 239.
Almo received its name from Al-Mon, *the arkite lunar deity.*

[s] Apollod. Bibl. lib. i. cap. 9.

[t] Hyg. Fab. 9.

[u] Apollon. Argon. lib. i. ver. 45.

[x] Schol. in ibid.

[y] Ibid.

[z] Ibid.

ſome

ſome eſteemed him the ſon of Arnè, and others of Scaphè [a]. Moſt of theſe names are ſignificant. Thus, Eſon is Es-On, *the blazing Sun*; Clymenus is Cula-Menus, *the arkite Noah* [b]; Cretheus is Cur-Aith-Theus, *the divine ſolar fire*; and Arnè, and Scaphè, equally ſignify *an ark* [c].

As for Jaſon himſelf, he was, like Bacchus, Hercules, or Oſiris, the patriarch Noah worſhipped in conjunction with the Sun. Hence we meet with a curious tradition, preſerved by Tzetzes, of his being incloſed in an ark, like one dead, in order that he might eſcape the fury of Pelias; and of his being delivered

[a] Schol. in Lycoph. ver. 872.

[b] Clymenus was the ſame perſon as Pluto or Adoneus. Phorn. de Nat. Deor. cap. 35.

[c] In a ſimilar manner Pheres, the ſuppoſed ſon of Cretheus, and uncle of Jaſon, (Apollod. Bibl. lib. i. cap. 9.—Schol. in Pind. Pyth. iv. ver. 124.) is Ph'Eres, *the Sun*. By this Pheres, Pheræ in Theſſaly was thought to have been built, (Apollod. Bibl. lib. i. cap. 9.—Schol. in Apoll. Argon. lib. i. ver. 49.) as Pharæ in Achaia was by Phares, the grandſon of Danaus. (Pauſ. Achaic. p. 580.) Both Pheres and Phares however are equally the ſolar Noah, although the firſt occurs in the genealogy of Jaſon, and the ſecond in that of Danaus. This plainly appears from the circumſtance of the Argo being ſometimes eſteemed the ſhip of Jaſon, and ſometimes of Danaus. (Schol. in Apoll. Argon. lib. i. ver. 4.) That the Cabiric worſhip was eſtabliſhed at Pharæ, is evident, from there being in its neighbourhood a grove of the Dioſcori. (Pauſ. Achaic. p. 579.)

in

in this ſituation to the centaur Chiron, who carefully educated him in his cave, from the obſcurity of which he at length emerged, and immortalized his name by the Argonautic expedition.

Πελιᾳ δε φονευοντος παντας τᾳς Αιολιδας,
Χρησμᾳ δηλωντος ὑπ' αυτων τινος αναιρεθηναι,
Τεχθοντα τον Ιασονα βρεφος ευθυς αυτικα
Θανειν αυτον πλασσαμενοι φοβῳ τῳ τᾳ Πελιᾳ,
Ὁ παππὸς γαρ Ιασονος Κρηθευς, Αιολᾳ γονος,
Εν λαρναξι τῳ Χειρωνι κομιζεσιν, ὡς νεκυν [d].

This tradition is noticed alſo by Pindar, who adds, that Jaſon was placed in the ark during the night, and that his ſuppoſed death was loudly lamented by the women of his family, preciſely in the ſame manner as the women of Byblos bewailed the untimely fate of Adonis, or Thammuz.

Τοι μ', επει παμπρωτον ειδεν
Φεγγος, ὑπερφιαλᾳ ἀγεμονος
Δεισαντες ὕβριν, καδος ὡσ-
ει τε φθιμενᾳ δνοφερον
Εν δωμασι θηκαμενοι μετα κω-
κυτῳ γυναικων, κρυβδα πεμ-
πον σπαργανοις εν ποϛφυρεοις.

[d] Tzet. Chil. vii. Hiſt. 96.—See alſo Schol. in Lycoph. ver. 175.

Νυκτι

Νυκτε κοινασταντες ὁδον, Κρονιδα
Δε τραφεν Χειρωνι δωκαν[e].

Now, when we recollect, that the Argo was the ſhip of Oſiris or Danaus, and conſequently, that the legend of its ſuppoſed voyage was borrowed by the Greeks from the Egyptians; we can ſcarcely doubt, that Jaſon and Oſiris were one and the ſame mythological character, and that the preceding tradition reſpecting the former was entirely founded upon the hiſtory of the latter. In ſhort, the incloſure of Jaſon within an ark is the incloſure of Oſiris within an ark; the fictitious death of Jaſon is the allegorical death of Oſiris; and his emerging to life and light from the obſcurity of the cave of Chiron, which, like that of Ceres, Anius, Bacchus, and Hecatè, was ſymbolical of the central abyſs, is equivalent to the imaginary revivification of Oſiris.

If then we ſuppoſe Jaſon to be the ſcriptural Noah, we ſhall immediately perceive the reaſon, why Juno, or the dove, is invariably deſcribed as being ſo peculiarly propitious to him. Thus, when he is firſt commanded by Pelias to undertake the hazardous enterprize of bringing off the golden fleece from Colchi,

[e] Pind. Pyth. iv. ver. 197.

he

he is repreſented by the author of the Orphic Argonautics as invoking the aid of his tutelary goddeſs; who, ever attentive to the prayer of her favourite hero, immediately commands Minerva to aſſiſt him, in the taſk of conſtructing his veſſel.

Θεσφατα γαρ Πελιας δειδισσετο, μη οι οπισθεν
Χειρος υπ' Αισονιδα καθελη βασιληϊον αρχην.
Και οι υπο πραπιδεσσι δολου τριβον ηπεροπευε·
Ταυσε γαρ εκ Κολχων χρυσειον κωας ενεικαι
Θεσσαλιην ευπωλον. Ὁ δ' ὡς κλυεν εκνομον αυδην,
Χειρας επαντεινας επεκεκλετο πστνιαν Ἡραν·
Την δε γαρ εκ Μακαρων περιωσια κυδαινεσκεν.
Ἡ δε παρ' ευχωλησιν εφεσπετο κηδομενη περ,
Εξοχα γαρ μεροπων ηγαζετο και φιλεεσκεν
Δεινοβιην ηρωα περικλυτον Αισονος υἱα,
Και ρα καλεσσαμενη επετελλετο Τριτογενειη.
Και οι φηγινεην πρωτον τεκτηνατο νηα,
Ἡ και υπ' ειλατινοις ερετμοις ἁλιμυρεα βενθη
Πρωτη υπεξεπερησε, τριβας δ' ηνυσσε θαλασσης [f].

With terror ſtruck, leſt by young Jaſon's hand
His crown ſhould be rent from him, Pelias ſought
By machinations dark to ſlay his foe.
From Colchian realms to bring the golden fleece
He charg'd the youth; who ſtraight with up-rais'd hands
Invok'd the mighty empreſs of the ſkies,

[f] Orph. Argon. ver. 55.

The

The white-arm'd Juno, his peculiar guardian.
Forthwith a ready ear the goddeſs lent
To favour'd Jaſon, whom above the tribes
Of mortal men ſhe lov'd; and to Minerva
Aſſign'd the taſk of building for her hero
A ſtately ſhip, the firſt that plough'd the main.

According to Apollonius, Jaſon procured the favour of Juno by a ſomewhat ſingular act of piety towards her; the ſtory of which ſeems to have originated from the circumſtance of Noah's readmitting the dove into the Ark, when it fled from the horrors of the yet unabated deluge. While Juno was proving in diſguiſe the religion of his contemporaries, Jaſon bore her in ſafety over a winter's torrent, which impeded her progreſs [f].

Και δ' αλλως ετι και πριν· εμοι μεγα φιλτατ' Ιησων,
Εξ ὁτ' επι προχοησιν αλις πληθοντος Αναυρω,
Ανδρων ευνομιης πειρωμενη αντεβολησεν,
Θηρης εξανιων. Νιφετω δ' επαλυνετο παντα,
Ουρεα και σκοπιαι περιμηκεες· οι δε κατ' αυτων
Χειμαρροι καναχηδα κυλινδομενοι φορεοντο.
Γρηι δε μ' εισαμενην ολοφυρετο, και μ' αναειρας

[f] This fable is preciſely the ſame as that related by Tzetzes of Arcas, or *the arkite deity*. He is ſaid to have preſerved the nymph Chryſopeleia, or *the golden dove*, from the fury of a wintery torrent, and afterwards to have eſpouſed her. Tzet. in Lycoph. ver. 480.

Αυτος

Αυτος εοις ωμοισι διεκπροαλες φερεν ὑδωρ·
Τω νυ κεν αλληκτον περιτιεται ε.——

Nay more, young Jaſon claims my love and grace,
Whom late I met returning from the chaſe,
Returning met, as o'er the world I ſtray'd,
And human kind, and human works ſurvey'd:
Hard by Anaurus I beheld the man,
Wide o'er its banks the rapid currents ran,
From ſnow-clad hills, in torrents loud and ſtrong,
Roar'd the ſwoln ſtreams the rugged rocks among.
He, on his back, though like a crone I ſtood,
Securely brought me o'er the foaming flood;
This won my love [h].—— *Fawkes.*

With the ſame traditional alluſion to the Noëtic dove, Apollonius deſcribes one of thoſe birds as flying into the boſom of Jaſon during the courſe of his voyage; while Theocritus

[e] Apollon. Argon. lib. iii. ver. 66.

[h] In conſequence of Juno being the reputed patroneſs of Jaſon, we find a temple of the Argive Juno in Lucania, a province of Italy, ſaid to have been built by that hero; and another at Samos of the ſame goddeſs, ſuppoſed to have been conſecrated by the Argonauts. Μετα δε το ϛομα του Σιλαριδος Λευκανια, και το της Ἡρας ἱερον της Αργειας, Ιασονος ἱδρυμα. Strab. Geog. lib. vi. p. 252. Το δε ἱερον το εν Σαμῳ της Ἡρας, εισιν οἱ ἱδρυσασθαι φασι τους εν τῃ Αργοι πλεοντας, απαγεσθαι δε αυτους το αγαλμα εξ Αργους. Pauſ. Achaic. p. 530.

aſſerts,

aſſerts, that the Argonauts commenced their voyage at the time of the riſing of the Pleiades [i].

Ὣς φατο, τοισι δε σημα θεοι δοσαν ευμενεοντες·
Τρηρων μεν φευγεσα βιην κιρκοιο πελειας
Ὑψοθεν Αισονιδεω πεφοβημενη εμπεσε κολποις [k].

'He ſaid; when lo! the ſignal of their love
Was kindly given them by the powers above;
For, by a falcon chas'd, a trembling dove
Far from his foe to Jaſon's boſom flies.
Fawkes.

Αμος δ' αντελλοντι Πελειαδες, εσχατιαι δε
Αρνα νεόν βοσκοντι, τετραμμενᾳ ειαρος ηδη,
Ταμος ναυτιλιας μιμνασκετο θειος αωτος
Ἡρωων· κοιλην δε καθιδρυθεντες ες Αργω,
Ἑλλἀσποντον ικοντο [l].—

When firſt the pleaſing Pleiades appear,
And graſs-green meads pronounc'd the ſummer near,
Of chiefs a valiant band, the flower of Greece,
Had plann'd the empriſe of the golden fleece,
In Argo lodg'd they ſpread their ſwelling ſails,
And ſoon paſs'd Helleſpont with ſouthern gales.
Fawkes.

[i] The hiſtory of the Pleiades, their connection with the rites of Samothrace, and their metamorphoſis into doves, have been already conſidered. Vide ſupra vol. i. p. 336.

[k] Apoll. Argon. lib. iii. ver. 540.

[l] Theoc. Idyll. xiii. ver. 25.

Theſe

Theſe remarks on the mythological character of Jaſon, as connected with Juno, will prepare the way for an examination of the wild fable of the Symplegades.

Οἱ δ' ὁτε δὴ σκολιοιο πορȣ ξεινωπον ἱκοντο,
Τρηχειης σπιλαδεσσιν εεργμενον αμφοτερωθεν,
Δινηεις δ' ὑπενερθεν ανακλυζεσκεν ιȣσαν
Νηα ῥοος, πολλον δε φοβῳ προτερωσε νεοντο·
Ηδη δε σφισι δȣπος αρασσομενων πετραων
Νωλεμες ȣατ' εβαλλε, βοων δ'· ἁλιμυρεες ακται
Δη τοτ' επειθ' ὁ μεν ωῤλο πελειαδα χειρι μεμαρπως
Ευφημος πρωρης επιβημεναι· οἱ δ' ὑπ' αρωγῃ
Τιφυος Αγνιδαο θελημονα ποιησαντο
Ειρεσιην, ἱν' επειτα δι' εκ πετρας ελασειαν,
Καρῆϊ ὡ πισυνοι. Τὰς δ' αυτικα λοιθιον αλλων
Οιγομενας, αγκωνα περιγναμψαντες, ιδοντο.
Συν δε σφιν χυτο θυμος. Ὁ δ' αἴξας πλερυγεσσιν
Ευφημος πρηνικε πελειαδα· τοι δ' ἁμα παντες
Ηειραν κεφαλας εσορωμενοι· ἡ δε δι' αυτων
Επτατο· ταις δ' αμυδις παλιν αντιαι αλληλῃσιν
Αμφω ὁμȣ ξυνιȣσαι επεκτυπον· ωρτο δε πολλη
Ἁλμη αναβρασθεισα νεφος ὡς· αυε δε ποντος
Σμερδαλεον· παντη δε περι μεγας εβρεμεν αιθηρ·
Κοιλαι δη σπηλυγγες ὑπο σπιλαδας τρηχειας
Κλυζȣσης ἁλος ενδȣν εβομβεον· ὑψοθι δ' οχθης
Λευκη καγχλαζοντος ανεπτυε κυματος αχνη.
Νηι δ' επειτα περιξ εἰλει ῥοος· ακρα δ' εκοψαν
Ουρηας πτερα ταις γε πελειαδος· ἡ δ' απορȣσεν
Ασκηθης· ερεται δε μεγ' ιαχον· εβραχε δ' αυτος
Τιφυς ευς ἑταιρȣς κρατερως· οιγοντο γαρ αυθις

Ανδιχα· τῆς δ' ελαοντας εχεν τρομος, οφρα μιν αυτις
Πλημμυρις ϖαλινορσος ανερχομενη κατενεικεν
Εισω ϖετραων· τοτε δ' αινοτατον δεος εἷλε
Παντας· ὑπερ κεφαλης γαρ αμηχανος ηεν ολεθρος.
Ηδη δ' ενθα και ενθα δια ϖλατυς ειδετο ϖοντος.
Και σφισιν απροφαΐως ανεδυ μεγα κυμα ϖαροιθεν,
Κυρτον, αποτμηγι σκοπιη ισον· οἱ δ' εσιδοντες
Ημυσαν λοξοισι καρηασιν· εισατο γαρ ῥα
Νηος ὑπερ ϖασης κατεπαλμενον αμφικαλυψειν.
Αλλα μιν εφθη Τιφυς ὑπ' ειρεσιη βαρυθυσαν
Αγχαλασας· το δε ϖολλον ὑπο τροπιν εξεκυλιθη.
Εκ δ' αυτην ϖρυμνηθεν ανειρυσε τηλοθι νηα
Πετραων· ὑψι δε μεταχρονιη ϖεφορητο.
Ευφημος δ' ανα ϖαντας ιων βοασκεν εταιρης
Εμβαλεειν κωπῆσιν ὁσον θενος. Οἱ δ' αλαλητῳ
Κοπτον ὑδωρ· ὁσσον δ' αν ὑπεικαθε νηυς ερετῆσι,
Δις τοσον αψ απορυσεν· επεγναμπτονΤο δε κωπαι,
Ηϋτε καμπυλα τοξα, βιαζομενων ἡρωων.
Ενθεν δ' αυτικ' επειτα κατηρεφες εσσυτο κυμα·
Ἡ δ' αφαρ, ὡσε κυλινδρος, επεῖρεχε κυμαΊι λαυρῳ
Προπροκαταϊγδην κοιλης ἁλος· εν δ' ἁρα μεσσαις
Πληγασι δινηεις ειχεν ῥοος· αἱ δ' ἑκατερθε
Σειομεναι βρομεον· ϖεπεδητο δε νηΐα δυρα.
Καὶ τοτ' Αθηναιη ϛιβαρης αντεσπασε ϖετρης
Σκαιη, δεξιτερῃ δε διαμπερες ωσε φερεσθαι.
Ἡ δ' ἱκελη ϖτεροεντι μετηορος εσσυτ' οϊςῳ.
Εμπης δ' αφλασοιο ϖαρεθρισαν ακρα κορυμβα,
Νωλεμες εμπληξασαι εναντιαι· αυταρ Αθηνη
Ουλυμπονδ' ανορυσεν, ὁτ' ασκηθεις ὑπαλυξαν.
Πετραι δ' εις ἑνα χωρον επιχεδον αλληλῃσι

Νω-

Νωλεμες ερριζωθεν· ὁ δη και μορσιμον ηεν
Εκ Μακαρων, ευτ' αν τις ιδων δια νηϊ περασῃ
Οἱ δε πυκ οκρυοεντος ανεπνεον αρτι Φοβοιο,
Ηερα παπταινοντες ὁμυ, πελαγος τε θαλασσης
Τηλ' αναπεπταμενον· δη γαρ Φασαν' εξ Αϊδαο
Σωεσθαι[m].——

When now the heroes through the vaſt profound
Reach the dire ſtraights with rocks encompaſs'd round,
Though boiling gulphs the ſailing pine detain'd,
Still on their way the labouring Grecians gain'd;
When the loud juſtling rocks increas'd their fears,
The ſhores reſounding thunder'd in their ears.
High on the prow Euphemus took his ſtand,
And held the dove that trembled in his hand.
The reſt with Tiphys on their ſtrength relied,
To ſhun the rocks, and ſtem the roaring tide.
Soon, one ſharp angle paſs'd, the joyful train
Saw the cleft crags wide opening to the main.
Euphemus loos'd the dove, the heroes ſtood
Erect to ſee her ſkim the foaming flood.
She through the rocks a ready paſſage found:
The dire rocks meet, and give a dreadful ſound.
The ſalt ſea ſpray in clouds began to riſe;
Old ocean thunder'd; the cerulian ſkies
Rebellow'd loudly with the fearful din;
The caves below remurmur'd from within.

[m] Apollon. Argon. lib. ii. ver. 551.

O'er wave worn cliffs, the coaſt's high margin o'er,
Boil'd the light foam, and whiten'd all the ſhore.
Round whirl'd the ſhip; the rocks, with rapid ſway,
Lopp'd from the dove her ſteering tail away;
Yet ſtill ſecurely through the ſtraights ſhe flew:
Loud joy inſpir'd the circumſpective crew.
But Tiphys urg'd the chiefs their oars to ply,
For the rocks yawn'd tremendous to the eye.
Then terror ſeiz'd them, when with ſudden ſhock
The refluent billows forc'd them on the rock:
With chilling fears was every nerve unſtrung,
While o'er their heads impending ruin hung.
Before, behind, they ſaw the ſpacious deep;
When inſtant, lo! a billow, vaſt, and ſteep,
Still riſes higher, and ſtill wider ſpreads,
And hangs, a watery mountain, o'er their heads.
The heroes ſtoop'd, expecting by its fall
That mighty billow would o'erwhelm them all;
But Tiphys' art reliev'd the labouring oars:
On Argo's keel th' impetuous torrent pours,
Which rais'd the ſhip above the rocks ſo high,
She ſeem'd ſublimely ſailing in the ſky.
Euphemus haſtening urg'd the valiant crew
Their courſe with all their vigour to purſue.
Shouting they plied their oars, but plied in vain;
For the rough billows beat them back again.

And

And as the heroes unremitting row,
Their labouring oars were bent into a bow.
Swift down the mountainous billows Argo glides,
Like a huge cylinder along the tides,
Entangled with thick, craggy, rocks around,
Her ſeams all burſting, and her planks unbound.
In that nice moment, the Tritonian maid
To ſacred Argo lent the timely aid.
Her left hand heav'd her from the craggy ſteep,
Her right diſmiſs'd her gently to the deep:
Then, like an arrow from th' elaſtic yew,
Swift o'er the foaming waves the veſſel flew.
Yet had the claſhing rocks, with adverſe ſway,
Torn the tall poop's embelliſhments away.
When thus the Greeks had ſafely reach'd the main,
To heav'n Minerva wing'd her flight again.
The parting rocks at once concurrent ſtood,
Fix'd on one firm foundation in the flood.
This had been long determined by the fates,
If mortal ever paſs'd thoſe dang'rous ſtraights.
Now freed from fears, the Greeks with eager eyes
View the broad ocean and ſerener ſkies:
Their anxious doubts for Argo they diſpel,
And deem her reſcued from the jaws of hell.

Fawkes.

Such is the deſcription, which Apollonius Rhodius gives of the paſſage of Jaſon and

his aſſociates through the Symplegades. Theſe conflicting rocks are ſuppoſed to have been ſituated at the entrance of the Euxine ſea; but this I conceive to be a mere local appropriation, preciſely reſembling that, which fixes Styx and Acheron in Arcadia, in Arabia, in Egypt, in Epirus, in Italy, in Laconia, or in Mariandynia [n]. Hence I conjecture, that, ſince the Argonautic chieftain is the ſame perſon as Oſiris, or the ſolar Noah, the paſſage of his veſſel between the Symplegades, in the legendary account of which the propitious dove makes ſo conſpicuous a figure, relates merely to the preſervation of the Ark amidſt the dreadful convulſions of an expiring world; while the circumſtance of the rocks remaining fixed for ever after leads us to remember the promiſe of God, that he would no more deſtroy the world by the waters of a deluge. I cannot think it probable, that the flood was only a ſtill and tranquil increaſe of the Ocean; on the contrary, the whole proceſs of that cataſtrophè appears to have exhibited a moſt terrific ſcene of uproar and confuſion. The atmoſpherical air, forced by a ſupernatural preſſure into the cavity of the great abyſs, would compel it to diſgorge

[n] Vide ſupra vol. i. p. 263, 264, 274.

its

its contents in violent cataracts; which being driven to an immenſe height in the air, and thence falling back in torrents, would agitate the Ocean with a tempeſt, of which we perhaps can ſcarcely form an idea [o]. To this circumſtance the Hindoos ſeem to allude in their account of the third incarnation of Viſhnou, when the Soors and the Aſſoors churn the waters of the troubled ſea with the huge mountain Mandar [p]. In ſhort, humanly ſpeaking, it ſeems *neceſſary*, that ſome ſuch diſorder ſhould have taken place, in the midſt of which the Ark was miraculouſly preſerved, while every attempt of the wicked inhabitants of the earth to ſave themſelves was fruſtrated, and their veſſels either daſhed to pieces, or overwhelmed by the violence of the ſtorm. It is very remarkable, that, according to Caryſtius of Pergamus, the Symplegades were termed, in the language of men, *the Cyanean rocks*, but, in the language of the gods, *the gates of the oath* [q]. This ſin-

[o] See Catcott on the Deluge. Should the theory of Mr. Whiſton be preferred, that a comet was the natural cauſe of the flood, the effects of the too near approach of ſuch a body would be equally tremendous.

[p] Maur. Hiſt of Hind. vol. i. p. 581.

[q] Καρυστιος ὁ Περγαμηνος φησι, Κυανεας μεν ὑπο ανθρωπων, ὑπο δε θεων ορκου πυλας κεκλησθαι. Schol. in Theoc. Idyll. xiii. ver. 22. Should the reader chooſe rather to conſider ορκου a proper name,

gular mode of expreſſion, ſo perpetually uſed by Homer, can only refer to the ordinary dialect of Greece on the one hand, and to the ancient oriental language of the Myſteries on the other; that language, which was uſed in the ſacred iſle of Samothrace, and which enters into the compoſition of moſt of the old mythological appellations. The oath therefore, here connected with the Symplegades, muſt relate, like that by the waters of Styx, to the oath of God after the cataſtrophè of the deluge.

With regard to the cave of Chiron, in which Jaſon was concealed during his boyhood, it was, as I have juſt obſerved, nearly allied to that of the Cabirian Ceres of the Phigalenſians, and to that of Zerinthus in the iſle of Samothrace: it was, in ſhort, the ſymbol conſtantly uſed in the Myſteries to deſcribe the infernal regions, or in other words the vaſt central abyſs. Hence we find, that rocky cavities were eſteemed peculiarly ſacred

and thence conclude that the title of the Symplegades, in the language of the gods, was *the gates of Orcus*, or *the infernal regions*; the expreſſion would be even more applicable to the events of the deluge. For, as I have already obſerved, the myſtic Hades was nothing more than the central abyſs; whence the apertures, through which the waters ruſhed, might even with literal propriety be ſtyled *the gates of Orcus*.

by

by the ancient idolaters, and that they were conſtantly uſed in the celebration of their moſt ſecret rites [r]. The ſame idea prevailed among the Druidical prieſts of Britain; and was alſo the cauſe of thoſe immenſe artificial excavations, which abound in Perſia and Hindoſtan. In places of ſuch a nature the helio-arkite gods were worſhipped under the titles of *Dii Patroï*, and *Dii Petrèi*; appellations equally borne by the Penates or Cabiri [s], and by Neptune, Jupiter, Apollo, Diana, Veſta, Aglibaal, and Melechbaal [t]. Neptune was ſuppoſed to have been ſo called from his having produced out of a rock the horſe Scyphius [u]; and Mithras, or Apollo, was himſelf believed to have iſſued from a rock [x].

Such was the cave of Chiron: as for the centaur himſelf, he was the ſon of the Hippian Saturn by Phillyra one of the daughters

[r] Porph. de Antro Nymph. paſſim. Upon this ſubject more will be ſaid hereafter. Vide infra chap. x.

[s] Dion. Halic. Ant. Rom. lib. i. cap. 67.

[t] See Bryant's Anal. vol. i. p. 295. Mr. Bryant thinks, that the title *Patroüs*, or *Petrèus*, is a corruption of Petah-Pherah, *a prieſt of the Sun*: but I am rather inclined to derive it, like the dance *Betarmus*, from *Patar*. Vide ſupra p. 109. From the ſacred Pataræ, rocks in general were at length denominated *Petræ*.

[u] Schol. in Pind. Pyth. iv. ver. 246.

[x] Juſt. Martyr. Dial. cum Tryph. p. 296.

of

of Oceanus [y]; and he is ſaid to have eſpouſed Chariclo the daughter of Apollo, or, according to ſome, of Perſes, or of the Ocean. The offspring of this marriage was Caryſtus. Heſiod however ſuppoſes, that the conſort of Chiron was a Naiad [z].

We have here another of thoſe fabulous genealogies ſo common in ancient mythology. Chiron is the ſolar Noah, and accordingly his deſcent, and his nuptial connection, comprehend both the Sun, and the Ocean. His figure, compounded of a horſe and a man, is ſymbolical of the great Hippian patriarch; and his name, like that of the ferryman of hell, is Car-On, *the ſolar orb.* He is repreſented by the Orphic poet, as hoſpitably entertaining the Argonauts, in the courſe of their expedition to Colchi [a]; and he is feigned moreover to have conſtructed a ſphere for their uſe. In the celeſtial globe he is placed near the Argo; and is deſcribed as bearing upon the point of his lance ſome kind of animal to an altar, the ſmoke of which aſcends

[y] Τον δε Χειρωνα, Φιλλυρας, μιας των Ωκεανιδων, και Κρονου γενεαλογουσιν. Schol. in Pind. Pyth. iii. ver. 1.

[z] Ἡ δε Χαριϰλω, γυνη, θυγατηρ Απολλωνος, η, ὡς τινες, Περσου η Ωϰεανου, ἐξ ἡς και Χειρωνος, Καρυστος. Ὁ δε Ἡσιοδος Ναϊδα φησι τον Χειρωνα γημαι. Schol. in Pind. Pyth. iv. ver. 181.

[a] Orph. Argon. ver. 375.

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towards a triangle. Near the ſhip is a dove, and at a ſmall diſtance from it a raven, perched upon the back of a ſea ſerpent. In this laſt group is depicted a cup, proper for ſacrificial libations. Of theſe ſeveral cataſteriſms the ſcriptural hiſtory of the deluge affords the moſt ſatisfactory explanation.

" And he ſent forth a raven;——alſo he " ſent forth a dove from him.——And Noah " went forth—out of the Ark. And Noah " builded an altar unto the Lord (Jehovah " the tri-une Elohim); and took of every " clean beaſt,—and offered burnt offerings " on the altar [b]."

The firſt centaur is ſometimes ſaid, like Phrixus, to have ſprung from Nephelè, or *a cloud* [c]; a fiction, which ſtrongly reminds us of the ſecond birth of the patriarch, his deſcent from the Ark, ſurrounded as it had been during the prevalence of the flood with fogs and miſts: and, as for the term *Centaur* itſelf, it appears to be compounded of Chen-Tor, *the tauric prieſt*, a title, according to the prevailing ideas of paganiſm, peculiarly applicable to Noah.

I have hitherto conſidered the Argonautic hero as the ſcriptural Noah; but his charac-

[b] Gen. viii. [c] Hyg. Fab. 62.

ter

ter ſhall now be taken in a different point of view, and his identity with the great ſolar god of the Perſians, and other eaſtern nations, pointed out.

Jaſon, as I have before obſerved, is not merely the patriarch without any further alluſion, but the patriarch worſhipped conjointly with As-On, or *the Sun*. Hence, as we have already ſeen, his high places in the oriental world were termed *Jaſonia*, or *Aſonia*; and himſelf, *Jaſon*, or *Aſon*. This ſolar title *Aſon* was frequently contracted into *Son* or *Zon*, preciſely in the ſame manner as *Tal* is the abbreviated form of *Aital*; and it was indifferently written *Azon* and *Azan*, *Zon* and *Zan*. From it the Greeks derived their name *Zan*, an appellative of Jupiter conſidered as the Sun; and to it may be evidently traced the Engliſh word *Sun*. Pſellus indeed, in the true ſpirit of a Greek, reſolves theſe ſacred titles into his own language, though profeſſedly treating of the theology of the Chaldæans; and has conſequently involved them in the ſtrangeſt confuſion imaginable: but I apprehend, that the whole of this dark theology, when thoroughly examined, will be found to conſiſt of nothing more than the arkite worſhip united with the wild reveries of the Sabian aſtronomy.

The

The Chaldèans firſt enumerate ſeven worlds; a number peculiarly dear to the ancient mythologiſts, becauſe it happens to be at once that of the planets, and of the Cabiri, or in other words of the diluvian family excluſive of Noah; who, being the head of the Cabiri, as the Sun is of the planets, was thence adored in conjunction with the Sun [d]. Next they notice a holy perſonage, the beginning of all things; and after him three others, each of whom, with a whimſical and abſurd refinement, is triplicated into another triad. Theſe are the patriarch, and his three ſons, who conſtitute the grand trinity of the Gentiles [e], and of whom ſome traces may be diſcovered throughout the whole world. Accordingly we find them cloſely connected with the *Noetè Iunx*, as it is termed by Pſellus; or *the Noëtic dove*, as I cannot refrain from interpreting the words, for *Iunx* ſeems

[d] In perfect conformity with the principles of the Chaldèan theology, the vaſt tower of Babylon, which was dedicated to Belus or the ſolar Noah, conſiſted, as we are informed by Herodotus, of *eight* towers gradually diminiſhing in area, placed one upon the other. Herod. lib. i. cap. 181.

[e] Mr. Maurice has given a very different interpretation of theſe Oracles: the reaſon, why I cannot aſſent to it, has been already ſtated. Vide ſupra vol. i. p. 313. note f.

to

to be a mere corruption of *Iuneh* [f]. This *Iunx* is deſcribed as a bird of love, and is ſaid to have been uſed by magicians in the preparation of philtres. It was no leſs ſacred to Venus, than her favourite dove; and, according to Pindar, it conſtituted the valuable preſent of that goddeſs to Jaſon, for the purpoſe of ſtealing the affections of Medèa.

Ποτνια δ' οξυτατων βελεων,
Ποικιλαν ιυγγα, τε-
τρακναμον Ουλυμποθεν,
Εν αλυτω ζευξασα κυκλω,
Μαιναδ' ορνιν Κυπρογενεια φερεν
Πρωτον ανθρωποισι· λιτας τ' επαοι-
δας εκδιδασκησεν σοφον Αισονιδαν·
Οφρα Μηδειας τοκεων αφελοι-
τ' αιδω, πολλα δ' Ελλας αυταν
Εν φρεσι καιομεναν
Δονεοι μαστιγι Πειθυς [g].

The wily queen of love
Sent from Olympus her Noëtic [h] Iunx,

[f] Some reaſons will be given for this tranſlation of Noetè in the courſe of a few pages.

[g] Pind. Pyth. iv. ver. 380.

[h] So I tranſlate, and I think properly, μαιναδ' Ορνιν, which is exactly equivalent to Νοητη Ιυγξ. The epithet μαινας, here beſtowed upon the Iunx, is the very ſame as that by which Atys, or

Which, fix'd upon the ſorcerer's wheel,
With maddening paſſion fires the human breaſt.
By the dread potency of this dire bird,
Was fair Medèa taught
To ſlight her parents, country, virgin honour;
And with Eſonides to ſeek the realms
Of diſtant Hellas.

The ancient ſcholiaſt upon Pindar informs us, that Iunx was the daughter either of Echo, or of Pitho; and that, by her incantations, ſhe excited in Jupiter a paſſion for Io, who was afterwards changed by Juno into a heifer. Iunx herſelf, by way of puniſhment for the miſchief which ſhe had occaſioned, was metamorphoſed into the bird of that name [1]. It is obſervable, that, in this tradition, the Iunx is immediately connected with the hiſtory of the deluge; for the heifer Io, or Iſis, as we have already ſeen, is no other than the tauriform lunar Ark of Noah. Accordingly we

or Noah, is deſignated; and I have already obſerved, that, as the lunar Ark was termed *Mena*, ſo *Menas*, *Menu*, or *Minyas*, were only variations of the ſcriptural name of the patriarch. From the frantic dances of the Menades, the Greeks ſeem to have derived their word μαινομαι, *to be mad*.

[1] Ιυγξ ειδος ορνεω ερωτικω· ποθεν δε ἡ Ιυγξ; ἡν οἱ μεν φασιν Ηχω, οἱ δε Πειθως γεγενησθαι θυγατερα, ἡτις φαρμασσουσα τον Δια εις τον της Ιως ποθον κατα χολον Ἡρας, εις ορνεον μετεβληθη. Schol. in Pind. Nem. iv. ver. 56.

find,

find, that one of the titles of the arkite god Bacchus was *Iungias*, an appellation evidently derived from the bird *Iunx*[k]; and that Serapis or Oſiris, the *Bacchus* of Egypt, was ſometimes repreſented with eight of theſe myſtic Iunges depicted upon his boſom[l].

After the *Noetè Iunx*, Pſellus mentions the three governors of the empyrèum, the ether, and the material world; and, next to them, the princes of the Myſteries. He then proceeds to notice the fathers of fountains; with whom he joins Hecatè, the great goddeſs of the Zerinthian cave in Samothrace. Theſe *Pegèan* fathers conſtitute alſo a ſort of triad, known by the names of *Faith*, *Truth*, and *Love*. Apollo, Oſiris, and Mercury, appear to be of their number, if we may argue from the very obſcure title of *Pegèan extremities* beſtowed upon them by Pſellus. As for the Sun, the Chaldèans gave it the epithet of

[k] Ἰυγγιη;, ὁ Διονυσος. Heſych.

[l] Kircher has given a curious print of the deity thus adorned. Oedip. Ægypt. vol. iii. p. 479. The Egyptians fancied, that the Iunx was an emblem of the divine wiſdom and love; (Ibid.) and it is ſomewhat remarkable, that the third perſon of the bleſſed Trinity ſhould have choſen to manifeſt himſelf under the ſame appearance of a dove. With regard to the *eight* Iunges, attached to Serapis, or Noah, I apprehend, that that preciſe number was pitched upon, in alluſion to the arkite ogdoad.

Archicus;

Archicus; and ſuppoſed, that certain *Archæ* ſucceeded next in order to the fountains. Along with them, they worſhipped gods, who were denominated *Zoni* and *Azoni*, from their influence, as Pſellus thinks, over the zones of the globe. But the names of Chaldaic deities certainly cannot originate from Greek roots; their ſignification muſt be ſought for in the oriental, not in the weſtern languages. *Azon* and *Zon* then, as I have obſerved, are titles of the *Sun*; and accordingly Pſellus informs us, that the Azonic gods were Serapis, Bacchus, and, what is perfectly unintelligible if the word be Greek, *the chain* of Oſiris and Apollo. The radical *Sir*, *Sar*, *Cir*, *Cur*, or *Cor*, as it was variouſly pronounced, ſignifies in the eaſtern dialects, *the bright orb of the Sun*; and, at the ſame time, the Greek term *Sira* happens to mean *a chain*: hence it is evident, that what Pſellus denominates *the chain* of Oſiris and Apollo, is, in reality, the *Sir*, or *orb*, of thoſe kindred deities. Both Serapis however and Bacchus, Oſiris and Apollo, as we have repeatedly ſeen, are the Sun worſhipped in conjunction with the patriarch Noah; and this univerſal great god of the Gentiles, as I have juſt ſtated, was termed *Azon*, or *the fiery ſolar circle*, and was adored throughout the Eaſt, in high places called

Azonia. He was, in ſhort, the *Jaſon* of the Greeks, the fabulous hero of the fabulous Argonautic expedition; and thus at length, following another train of reaſoning, we a ſecond time come to the concluſion, that Jaſon and Oſiris were the ſame mythological character [m]. Hecatè alſo, according to Pſellus, was eſteemed one of the *Azoni*, and that with good reaſon; for ſhe was the ſame as the Egyptian Iſis, or *the Ark worſhipped along with the Moon*, as the god of the Ark, the *Noah* of ſcripture, was with the Sun [n]. What Servius ſays upon this ſubject is exactly to the ſame purpoſe: he repreſents the Mother of the gods, the Sun, the Moon, Pluto, and Mars, as being thoſe myſterious deities, who were termed *Azoni* [o]. In a ſimilar manner, Proclus declares, that the ſacred names of the gods, among the Aſſyrians, were *Zoni* and *Azoni* [p].

I have ventured, in the preceding remarks upon the commentary of Pſellus, to ſuppoſe *Noëtè Iunx* equivalent to *the Noetic dove*, inſtead of tranſlating it, *the intellectual Iunx*,

[m] Vide ſupra p. 124.

[n] Pſelli Schol. in Orac. Chald. p. 112.

[o] Serv. in Æneid. lib. xii. p. 672.

[p] Proc. Procem. Parmen.

being

being utterly unable to diſcover what meaning can be annexed to the latter explication. It will be proper for me now to offer ſome obſervations on the *Nus*[q], ſo highly celebrated both in the Myſteries and in the philoſophy of the Platoniſts, in order that the propriety of ſuch an expoſition of *Noetè Iunx* may be more clearly perceived.

I ſtrongly ſuſpect, that this Nus, who, like the Perſian Mithras, was ſuppoſed to have triplicated himſelf, has not the ſlighteſt connection with the ſimilar Greek word which ſignifies *Mind* or *Intelligence*, but that he was ſimply the great patriarch; the original ſcriptural apellation *Nuh* being variouſly corrupted into *Noah*, *Noas*, *Nus*, *Nuch*, *Menuh*, *Menes*, *Manes*, or *Minos*: and I further conjecture, that the Platonic trinity, from which ſome have perverſely ſuppoſed that the early fathers borrowed the myſterious dogma which is the very corner-ſtone of Chriſtianity, however varied and refined upon by the philoſophizing Greeks, was originally compoſed of Shem, Ham, and Japhet. Proclus plainly declares, that Plato borrowed the whole of his theology from Orpheus; and Amelius does not ſcruple to aſſert, that *the three kings* of

[q] Gr. Νους

Plato were the ſame as the *Phanes*, *Uranus*, and *Cronus*, of the Orphic writings[r]. Hence it is evident, that whatever Phanes, Uranus, and Cronus, relate to, the Platonic trinity muſt relate to the very ſame; and conſequently, from the obſervations which have already been made upon the mythological character of thoſe deities[s], it will neceſſarily follow, that the Platonic trinity relates entirely to the ſolar Noah and his triple offſpring. Accordingly Plotinus, following the ſtream of an ancient tradition, the import of which he did not underſtand, denominates the three moſt ancient deities *archic* (or *arkite*) *perſons*[t].

In *the Chaldaic oracles* Nus has the epithet *Patricus* aſſigned to him[u], which is a term of preciſely the ſame import as *Patroüs*, one of the titles of the Cabiric deities. They are both equally derived from Patar, *to diſmiſs*, or, *to let out*[x]; and they both equally allude to the egreſs of the Noachidæ from the Ark.

As Nus is by *the Oracles* ſtyled *Patricus*, ſo

[r] Cudworth's Intell. Syſt. p. 547.
[s] Vide ſupra vol. i. p. 68, 194.
[t] Cudworth's Intell. Syſt. p. 546.
[u] Chal. Orac. p. 106.
[x] Vide ſupra p. 109.

that

that ancient perſonage, who was ſuppoſed to have triplicated himſelf[y], is denominated by Pſellus *Patricus Bythus*, or *the Pataric Abyſs*[z]. Here the patriarch is confounded with the diluvian Chaos, which Epiphanius informs us was nothing more than the great deep[a]; a circumſtance by no means unprecedented in the mythology of the pagans, for we find, that Ovid repreſents Janus, or Noah, as beſtowing upon himſelf the very ſame appellation.

Me *Chaos* antiqui, nam res ſum priſca, vocabant[b].

Theſe remarks upon the word *Patricus*, or *Pataricus*, as applied to Nus, will lead us to the meaning of a very curious, but difficult paſſage in *the Chaldaic Oracles*; in which, among other matters, a ſtone, ſuppoſed to poſſeſs the power of defeating the machinations of a terreſtial demon, is celebrated under the name of *Mnizur*.

Ου γαρ απο πατριχης αρχης ατελες τι τροχαζει·
Αλλ' ουκ εισδεκεται, κεινης πατριχος νυς μεχρις αν
εξελθη.

[y] Vide ſupra p. 141.

[z] Pſell. Schol. in Orac. Chal. p. 113. It is not improbable, that the *Pitris* of Hindoſtan, who are deſcribed as the progenitors of mankind, may have derived their name from the ſame root as the Cabiric Patroï, Patrici, or Patari.

[a] Epiph. adv. Hær. vol. i. p. 164.

[b] Ovid. Faſt. lib. i. ver. 103.

Ηνικα δ' ερχομενον δαιμονα προσγειον αθρησης
Θυε λιθον Μνιζηριν επαυδων —
Αἱ ιυγγες νεμεναι, πατροθεν νοεεσι· και αυται
Βελων αφθεγκτων κινεμεναι ὡσε νοησαι [c].

In conformity with the preceding obſervations upon the terms *Nus*, and *Patricus*, I tranſlate this paſſage in the following manner.

Now from the Pataric Ark the tribes of beaſts,
Reptiles, and birds, each perfect in its kind,

[c] Orac. Chal. p. 106. et deinceps. The literal tranſlation of this paſſage is as follows:

"Nothing imperfect iſſues from the Arca Patrica; nothing "however waits till Nus Patricus hath come forth from it. When "thou ſhalt ſee the earthly demon coming, ſacrifice the ſtone "Mnizuris, invocating. The intelligent Iunges receive their "intelligence from the father," (or, as I venture to tranſlate it, the Noëtic dove iſſues forth from Nus Patricus) "and moving "themſelves, underſtand" (or bring to Nus) "mute counſel."

Thus the paſſage ſtands in that tranſcript of the Oracles, to which the commentary of Pſellus is annexed; but in the copy, which Pletho has uſed, there is ſome variation, yet not ſuch as to affect the ſenſe. As for inſtance, the creatures are repreſented as not awaiting the will of the arkite goddeſs, but impetuouſly ruſhing forth; while Patricus Nus is ſaid to have iſſued from Lethè, or death-like oblivion. This latter part of the ſentence obviouſly relates to the allegorical death, and revivification of the patriarch.

Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει·
Αλλ' εκ εισδεκεται κεινης το θελειν, πατρικος νους
Μοχοις αν εξιλθη ληθης —— Orac Magic. p. 17.

Impatient

Impatient iſſued; nor would any wait,
Till their dread lord, the Pataric Nus, came forth.
But, when the evil demon thou ſhalt ſee,
Terrific riſing from the earth's dark entrails,
Then ſacrifice the Mnizur, potent ſtone,
And invocate the Lord. Now had the dove [d],
Sent forth by Nus, its anſwer faithful brought,
Though mute, yet ſure in its intelligence.

The word *Mnizur* is a contraction of Menah-Tzur [e], *the ſtone of the Ark*, and it apparently alludes to the altar built by Noah after the flood; while the earthly demon of the Chaldèans, like the Hindoo Hayagriva [f] and the Egyptian Typhon, ſeems to be a perſonification of the waters of the deluge, which principally iſſued from the great central abyſs.

Should the reader be inclined to queſtion the propriety of theſe remarks upon the Chaldaic Oracles, let me recall his attention to a paſſage already cited from thoſe very oracles, in which the tranſlation of barbarous

[d] The oracles ſpeak of Iunges, or doves, in the plural, much in the ſame manner as Hyginus makes the Aſſyrian Venus to be attended by two of thoſe birds, inſtead of one.

[e] מנוח-צור. The Chaldèan Mnizur ſeems to be the ſame as the rock Agdus, ſacred to the Phrygian mother of the gods. Vide ſupra vol. i. p. 364. note d.

[f] Aſiatic Reſ. vol. i. p. 233.

names into another language is ſtrictly prohibited.

Ονοματα βαρβαρα μη ποτ' αλλαξης [g].

Relying upon the authority of this injunction, I have thought myſelf juſtified in concluding, that, when the Oracles were tranſlated into Greek, the proper names were carefully retained, and expreſſed in thoſe Greek characters, which approximated moſt nearly in ſound to the original Chaldèan letters. Some of theſe words, thus expreſſed, happened unfortunately to coincide with Hellenic appellations, and hence had a meaning annexed to them totally foreign to their real import; while others, being utterly irreconcileable to the dialect of Greece, were merely explained, and then left uncorrupted. Thus Nuh-Patur [h], *the liberated Noah*, was written, upon the tranſlation of the Oracles, Nus-Patricus,

[g] Orac. Chald. p. 70.

[h] Patara, a town in Lycia, where there was a celebrated oracle of Apollo, ſeems to have derived its name from the ſame root *Patar*. (Herod. lib. i. cap. 182.) The god himſelf was ſometimes denominated *Patareus*, (Hor. Od. lib. iii. od. iv. ver. 64.) which is a word preciſely equivalent to his other title *Thyrèus*. (Macrob. Saturn. lib. i. cap. 9.) Both theſe terms equally allude to the circumſtance of Noah's having come forth from the door of the Ark.

which

which accidentally ſignifies in Greek *the paternal mind*; Arca-Putarah, *the liberating Ark*, was expreſſed Archa-Patrica, *the paternal beginning*; and Nuachah-Iuneh, *the Noëtic dove*, Noetè-Iunx, the *intelligent Iunx*. In a ſimilar manner Seir, *the Sun*, became Seira, *a chain*; and As-On, *the ſolar orb*, Azonus, *a deity without a belt*. On the other hand, Mnah-Tzur, *the ſtone of the Ark*, not coinciding with any Greek word, was expreſſed *Mnizur*; and, to render ſuch a term intelligible, lithos, *a ſtone*, was added to it by way of explanation.

I ſhall now return to the conſideration of the title *As-On*, *Azon*, or *Jaſon*.

It was the cuſtom of the eaſtern nations, to confer upon their princes, and other great men, the names of their idols. Of this we have many examples, both in Holy Scripture, and in profane authors. Thus Belſhazzar is compounded of Bel-Aſh-Azar[i]; Ezar-Haddon of Azar-Haddon[k]; and Sardanapalus, of Sar-Adon-Aph-Al. In the ſame manner we find, that the ſacred title *Azon* was frequently beſtowed upon the mighty men of the Eaſt.

[i] Azar is the ſame as Azon in point of ſignification, being a compound of As-Aur, *the fiery Sun*.

[k] *The lord Sun*.

Thus

Thus Herodotus, in his catalogue of the forces of Xerxes, mentions Azan the ſon of Artèus [l]; and thus Pliny aſſerts, that the preceptor of Zoroaſter, who was ſuppoſed to be the author of the Chaldaic or Magic Oracles, was intitled *Azonac* [m]. This ancient perſonage is moſt probably the patriarch Noah, revered under the appellation of Azon-Ac, or *the ſolar deity of the Ocean*; while his pupil Zoroaſter ſeems to be Ham [n], who is gene-

[l] Herod. lib. vii. cap. 66.

[m] Hermippus, qui de tota ea arte (Magica) diligentiſſimè ſcripſit, et vicies centum millia verſuum a Zoroaſtre condita, indicibus quoque voluminum ejus poſitis explanavit, præceptorem, a quo inſtitutum diceret, tradidit Azonacem. Plin. Nat. Hiſt. lib. xxx. c. 1.

[n] Such at leaſt is the opinion of Pſeudo-Beroſus. Primus tamen omnium (Noa) invenit vites atque plantavit, et vinum conficere docuit, cujus vim inexpertus et vaporem, ebrius effectus, minus pudicè in terram cecidit. Erat illi, ut diximus, filius ex tribus primis adoleſcentior Chem, qui ſemper magicæ et veneficæ ſtudens, *Zoroaſt* nomen conſequutus eſt. Is patrem Noam odio habebat, quia alios ultimo genitos ardentius amabat, ſe vero deſpici videbat. Potiſſime vero idem infenſus erat patri ob vitia. Itaque nactus opportunitatem, cum Noa pater madidus jaceret, illius virilia comprehendens, taciteque ſubmurmurans, carmine magico patri illuſit, ſimul et illum ſterilem perinde atque caſtratum effecit, neque deinceps Noa fœmellam aliquam fœcundare potuit. Beroſ. Ant. lib. ii. fol. 25. The *Zoroaſter*, whom Dr. Prideaux ſuppoſes to have been a Jew, or at leaſt a ſervant of one of the Jewiſh prophets, ſeems to have been a totally different character from the moſt ancient *Zoroaſter*.

rally

rally reputed to have been the inventor of magic [o].

If we next extend our inquiries into Greece, we ſhall find, that one of the three ſons of Arcas, the father of the Arcadians, whoſe hiſtory has been already conſidered [p], bore the name of *Azan*. In honour of him, funeral games were annually celebrated [q], at which Apis, the ſon of Jaſon, is ſaid once to have been preſent [r]. This circumſtance affords an additional proof of what has been advanced reſpecting Apis. Apis is the arkite bull of Egypt; and therefore, in reference to the union of the two ſuperſtitions, he was reckoned the offspring of Jaſon, or the Sun. He was ſometimes alſo eſteemed the ſon of Phoroneus, or Ph'Aron-Nus, *the arkite Noah*; and yet, while we are aſſured by Apollodorus, that he was worſhipped by the Egyptians

[o] Mr. Bryant ſuppoſes Zoroaſter to be nothing more than the ſacred bull of Oſiris, which was repreſented with a ſtar between his horns, and accordingly derives his name from Sor-After, *the bull-ſtar*; but, with all deference to his authority, I conceive this to be a miſtake, for in fact the name of the Perſian prophet is not *Zoroaſter*, as he was called by the Greeks, but *Zeraduſht*.

[p] Vide ſupra vol. i. p. 202, 284.

[q] Pauſ. Arcad. p. 605.

[r] Pauſ. i. Eliac. p. 376.

under

under the name of *Serapis* [s], we are informed by Pauſanius, that he came from the city *Pallantium* [t], the name of which town, as well as that of *Pallas*, I have already diſcuſſed, when treating of the hiſtory of Dardanus. From Azan a part of Arcadia was called *Azania* [u]; and the Myſteries of the Idèi Dactyli, or Cabiri, ſeem to have been celebrated there, in the ſame frantic manner, as they were in other countries [x].

The title of the ſolar deity *Azon* occurs alſo in ſeveral different parts of the world, no leſs than in Perſia, and in the diſtrict of Arcadia, which has been laſt noticed. A tract of land, which lay weſtward of Ethiopia, was called *Azania* [y]; and the ſea, which flows between that country and India, was anciently diſtinguiſhed by the epithet *Azanian* [z]. Part of the Athenian tribe of Hippothoön, who was the reputed ſon of Neptune, was likewiſe denominated *Azenia*; and cloſely connected with it were the Erchians, or Ar-

[s] Apollod. Bibl. lib. ii. cap. 1.
[t] Pauſ. i. Eliac. p. 376.
[u] Pauſ. Arcad. p. 605.
[x] Venit et Idæis ululatibus æmulus Azan.
Statii Thebaid. lib. iv. ver. 293.
[y] Ptol. Geog. lib. 4. cap. 8.
[z] Plin. Nat. Hiſt. lib. vi. cap. 24.

chians.

chians[a]. We find alſo a river *Aſines* near Tauromenium in Sicily[b]; and a city called *Aſinè*, and a diſtrict named from it *Aſinèum*, in Peloponneſus[c]. There was moreover in Phrygia a city denominated *Azani*, which was ſuppoſed to have derived its name from Azan, the ſon of Tantalus[d]. This Tantalus was the offspring of Jupiter by the nymph Pluto, and was feigned to have revealed the ſecrets of the gods; for which crime he was placed in the infernal regions up to his neck in water, but was unable to plunge himſelf beneath the ſurface[e]. Tantalus was the father of Pelops and Niobè[f], by Dionè one of the Titanides[g]; but according to Clemens Alexandrinus[h], and Dionyſius of Halicarnaſſus[i], Niobè was the daughter of Phoroneus, and

[a] Steph. Byzan. de Urb. p. 40.—Suid. Lex. Vox Αξηνιευς.—Heſych. Lex. Vox Ἱπποθοωντειον.

[b] Boch. Can. p. 525.

[c] Pomp. Mel. de ſitu orbis, lib. ii. cap. 3.

[d] Steph. Byzan. de Urb. p. 40.

[e] Hyg. Fab. 82.

[f] Ibid. Fab. 9.

[g] Orph. ap. Proc. in Tim. lib. v. p. 295.

[h] Και τοτε προαγαγειν βελτθεις αυτους περι των αρχαιων εις λογους των τηδε τη πολει, τα αρχαιολατα λεγειν επιχειρει, περι Φορωνεως τε του πρωτου λεχθεντος, και Νιοβης, και τα μετα τον κατακλυσμον. Strom. lib. i. p. 380.

[i] Φορωνεως γαρ Νιοβη γινεται. Ant. Rom. lib. i.

flou-

flouriſhed immediately after the deluge. She was ſuppoſed to have been changed into a ſtone, which perpetually flowed with water [k]. The uncertainty of the preceding genealogy is by no means an unuſual caſe in ancient mythology, and it decidedly ſerves to ſhew the near relationſhip of Tantalus to Phoroneus. They were in fact one and the ſame perſon; for, ſince the fabulous infernal regions relate only to the helio-arkite Myſteries, I am much inclined to think that Tantalus in the midſt of the waters is Tan-Talus, *the ſolar fiſh-god:* hence therefore he is feigned to be the father of Pelops, or P'El-Op, *the ſerpent deity.* As for Niobè, placed as ſhe is immediately after the deluge, I am perſuaded, that her metamorphoſis is near akin to the ſtone *Mnizur,* and the hiſtory of Pyrrha and Deucalion.

I ſhall now proceed to offer a few obſervations upon *Zon* or *Zan,* the contracted form of *Azon.*

The Telchines are ſaid by Strabo to have been the firſt workers in iron, and to have made a ſickle for Saturn, with which he mutilated his father Celus [l]. He was afterwards

[k] Hyg. Fab. 9.

[l] Strab. Geog. lib. xiv. p. 654.

ſuppoſed

ſuppoſed to have hid the ſickle at Meſſenè in Sicily; in conſequence of which the place was formerly called *Zanclè*, the name it ſeems of *a ſickle* in the old Sicanian language. This fable aroſe, like ſeveral others which I have mentioned, from a miſconception, and conſequent perverſion, of an oriental appellation. The whole iſland of Sicily was filled with Phenician or Carthagian colonies; whence it is not unreaſonable to conclude, that *Zanclè* is a Phenician word. It appears to be compounded of Zan-Col-Ai, *the land of the helio-arkite deity.*[m]; and accordingly we find, that all recollection of its original import was not entirely loſt, notwithſtanding the abſurd legend of the ſickle. Stephanus of Byzantium mentions, that ſome derived the name from a certain *gegenes*, or *earth-born prince*, called *Zanclus*, and others from the fountain *Zanclè*[n]. The title of *gegenis*, it is well known, was conſtantly applied to the whole Titanic, or diluvian race; and the reaſon ſeems to have been, becauſe the records of the Gentiles preſerved no authentic genealogies of their hero-gods beyond the time of the flood. Hence

[m] In a ſimilar manner Meſſenè is Ma-Sen-Ai, *the land of the great Sun.*

[n] Ζαγκλη, πολις Σικελιας· οἱ μεν απο Ζαγκλε του γηγενους, η απο κρηνης Ζαγκλης. Steph. Byzan. de Urb. p. 370.

the

the Titans were ſometimes eſteemed the children of the earth; and hence Saturn himſelf was ſuppoſed to be the offſpring of Celus and Terra. Some further light is thrown upon the fabulous hiſtory of Zanclè by Diodorus Siculus. According to this writer, Zanclus was an ancient king of Sicily, who gave his name to the town of Zanclè. He was contemporary with Orion, the *Nimrod* of Scripture, in whoſe days the union between the two great ſuperſtitions appears to have been affected, and concerning whom we have already met with ſome traditions both in Crete and in Beotia; ſuch as his being able to walk upon the ſea, and his purſuing with unwearied ardour the ſeven Pleiades through the whole of the Theban territory. Not that he was ever really in thoſe countries, any more than in Sicily; but wherever ſome remembrance of him was preſerved, there he was erroneouſly ſuppoſed to have actually flouriſhed. Thus, in the preſent caſe, he was feigned to have conſtructed the harbour of Actè with immenſe piers projecting into the ſea, out of his regard for king Zanclus. He was ſuppoſed alſo to have built another mole at cape Pelorus, and upon it a temple of Neptune, which was highly venerated by the inhabitants. At length he retired into Eubèa, the

the country of the Abantes and the Cabiri, from whence he was tranſlated into heaven [n].

At a ſmall diſtance ſouth of Zanclè lay mount *Taurus*, and at its foot the city *Tauromenium* [o]. It was once called *Naxus* [p], and was built upon a river, which Appian denominates *Onobala*. Here we find a temple of Venus, and another of Apollo-Archagetes [q]. All theſe are either ſolar or arkite titles, and ſerve therefore to ſhew the propriety of the foregoing remarks upon Zanclè. Tauromenium derived its name from Tora-Menah, *the arkite heifer*; and Naxus was ſo called in honour of Nach-Zeus, *Noah the Sun*:

[n] Περὶ δὲ Ωριωνος τα μυθολογουμενα νυν διξιμεν.—Κατα μεν γαρ την Σικελιαν κατασκευασαι Ζαγκλω τῳ τοτε βασιλευοντι της τοτε μεν απ' αυτὸ Ζαγκλης, νυν δε Μεσσηνης ονομαζομενης, αλλα τε, και τον λιμενα προσχωσαντα, την ονομαζομενην Ακτην ποιησαι.—Ανακεκτημενῳ τε πελαγους, Ωριωνα προσχωσαι το κατα την Πελωριαδα κειμενον ακρωτηριον, και το τεμενος του Ποσειδωνος κατασκευασαι, τιμωμενον ὑπο των ἐγχωριων διαφεροντως. Ταυτα δε διαπραξαμενον εις Ευβοιαν μεταναστησαι, κακει κατοικησαι. Δια δε την δοξαν εν τοις κατ' ουρανον αστροις καταριθμηθεντα, τυχειν αθανατου μοιρης. Diod. Bibl. lib. iv. p. 284.

[o] Diod. Bibl. lib. xvi. p. 411.

[p] Ibid. et lib. xiv. p. 282.

[q] Παρεκπλει τον ποταμον τον Ονοβαλαν, και το ἱερον το Αφροδισιον, και ὡρμισατο εις τον Αρχηγετην, ἀξιων τον θεον ὡς χαρακα θησομενος ενταυθα, και αποπειρασων τὴ Ταυρομενειῳ. Appian. apud Bochart. Can. p. 523. I cannot aſſent to any of the derivations, which Bochart gives of theſe names.

while Onobala is On-Ob-Al-Ai, *the land of the divine ſolar ſerpent*; and Archagetes, Arca-Ga-Theus, *the illuſtrious god of the Ark*. The epithet is applied to Apollo as an arkite god; and hence he is joined with Venus, who may generally be conſidered as a perſonification of the Ark. At Naxus, or Tauromenium, were celebrated the vile rites of the Phallus, which formed an inſeparable part of the Cabiric worſhip[r].

As in Sicily we meet with places denominated *Zanclè* and *Tauromenium*; ſo in Macedon we find, ſituated in each other's immediate neighbourhood, the cities *Toronè* and *Sena*, and the promontory *Canaſtrèum*[s]. In a ſimilar manner, Apollonius mentions a town in Thrace called *Zona*, where Orpheus was ſaid to have ſoothed even the rocks and the trees with his muſic.

Αυταρ τον γ' ενεπησιν ατειρεας ηρεσι πετρας
Θελξαι αοιδαων ενοπη, ποταμων τε ρεεθρα.
Φηγοι δ' αγριαδες, κεινης ετι σηματα μολπης,

[r] Ην δε εν τη Σικελικη Ναξῳ τεμενος επιθαλασσιον Αφροδιτης, εν ᾧ μεγαλα αιδοια ανεκειτο. Appian. apud Bochart. Can. p. 525. The origin of theſe rites has been already conſidered. Vide ſupra vol. i. p. 364. note d.

[s] Urbes Toronen et Phyſcellam, atque unde ipſi nomen eſt, Mecybernam incingit Canaſtræo promuntorio Sena proxima eſt. Pomp. Mel. de Sit. Reb. lib. ii. cap. 3.

Ακτης

Ακτης Θρηϊκιης Ζωγης επι τηλεθοωσαι
Εξειης στιχοωσιν επητριμοι, ὰς ὁγ' επιπρο
Θελγομενας φορμιγγι κατηγαγε Πιεριηθεν [t].

Sena, and *Zona*, are only variouſly inflected compounds of Zon-Ai, *the land of the Sun*; Toronè is Tor-On-Ai, *the land of the ſolar bull*; and Canaſtrèum ſeems to have been ſo called in honour of Chan-As-Tor, *the prieſt of the fiery bull.*

After the death of Pelias, Jaſon is ſaid, in an ancient epic poem intitled *Naupactia*, to have gone to Corcyra [u]. This, I apprehend, means nothing more, than that his worſhip was introduced into that iſland; for Corcyra is Cor-Cur-Ai, *the land of the bright Sun*, and its fabulous hiſtory preciſely anſwers to its title. The Phliaſian river *Aſopus* had three daughters, *Egina*, *Corcyra*, and *Theba*. Egina was raviſhed by Jupiter; and Siſyphus, king of Corinth, was privy to the fact. Aſopus, ſuſpecting the criminality of his daughter, bribed Siſyphus to betray the ſecret, by promiſing, that he would cauſe a fountain, which

[t] Apoll. Argon. lib. i. ver. 26.

[u] Επη δε εστιν εν Ελλησι Ναυπακτια ονομαζομενα· πεποιηται δε εν αυτοις Ιασονα εξ Ιωλκου μετα τον Πελιου θανατον εις Κορκυραν μετοικησαι. Pauſ. Cor. p. 118. Stephanus mentions a city in Egypt called *Corcyris*, and for the very ſame reaſon. Κορκυρις, πολις Αιγυπτου. Steph. Byzan. de Urb. p. 468.

was afterwards denominated *Pirenè*[x], to burſt forth in the midſt of the Corinthian citadel. Siſyphus accepted the conditions; and as a puniſhment for his treachery, was thruſt down into Hell. From theſe three daughters of Aſopus, the iſlands Corcyra and Egina, and the city Thebes or Theba, received their reſpective appellations. The Thebans indeed aſſerted, that Theba was the daughter of Beotius, not of Aſopus[y]; but between theſe two genealogies there is no real difference: for, as Beotius is Butes, or *the god of the heifer*, ſo Aſopus is As-Op, or *the ſolar ſerpent Noah*. In a ſimilar manner Siſyphus is *the god of the arkite Sipha*; and his city Corinth, as I have already obſerved, was ſuppoſed to

[x] Pirenè is P'Arena, *the arkite fountain.*

[y] Pauſ. Cor. p. 121, 122. Pindar mentions, that Theba was the daughter of Metopa; and his ſcholiaſt ſays, that Metopa was the conſort of Aſopus, who was the father of the Hippian Theba.

———Ματρομα-
τωρ εμα Στυμφαλις ευανθης Μετωπα,
Πλαξιππον ἁ Θηβαν ετι-
κτεν, τας ερατεινον ὑδωρ
Πιομαι.—— Olymp. vi. ver. 143.

Μετωπη δυγαλης μεν Λαδωνος τω εν Αρκαδια πολεμω, γυνη δε Ασωπω του εν Θηβαις πολεμου· ητις Μετωπη εγεννησε την Ἱππικην Θηβην. (Schol. in loc.) It is almoſt ſuperfluous to obſerve, that the *Hippian Theba* is a compound term of preciſely the ſame import as the *Hippian Argos*.

have

have been founded by the Titanic Aletæ. Hence, in alluſion to the entrance of Noah into the Ark, Siſyphus was feigned, like Bacchus, Hercules, and Adonis, to have deſcended into the infernal regions.

The reſult then of the whole inveſtigation is, that the Argonautic hero Jaſon is no other than the great patriarch worſhipped in conjunction with the Sun, and that his real name is *Azon*, or As-On, *the blazing ſolar orb*.

We have ſeen, that one of the ſuppoſed companions of Jaſon was Armenius, who is ſaid to have travelled with him through all the land of Iberia, Albania, Armenia, and Media [z]. It is obſervable, that this mythological hero came, according to Strabo, from the city *Armenium*, which was ſituated upon the lake *Boibèis*, between Pheræ and Lariſſa [a]. Boibèis, like the Egyptian Buto, ſeems to have been ſo called from Bo, or Bou, *an ox*, in alluſion to the accuſtomed arkite ſymbol; Pheræ is Ph'Ur-Ai, *the country of the Sun*; and Lariſſa is Lares-Ai, *the land of the Lares*,

[z] The reader will recollect, that both Armenius and Armenia equally derived their reſpective names from Ar-Menah, *the mountain of the Ark*.

[a] Τον δε Αρμενιον ειναι εξ Αρμενιας πολεως των περι την Βοιβηϊδα λιμνην μεταξυ Φερων, και Λαρισσης. Strab. Geog. lib. xi. p. 503.

or *ſolar Cabiri*[b]. Accordingly we ſhall rarely find a town called *Lariſſa*, (and the name has been very much multiplied,) without meeting at the ſame time with ſome mutilated tradition of the deluge. Thus, in the preſent caſe, Armenius is brought from the neighbourhood of Lariſſa; and Polyphemus, another of the Argonauts, is alſo ſaid to have come from the ſame place[c]. This Lariſſa was in Theſſaly, and was believed to have been built by Acriſius, the grandfather of Perſeus, who was expoſed in an ark, and who himſelf alſo was reported to have been there[d]. According to Hellanicus, it received its name from Lariſſa, the daughter of Pelaſgus[e], or the diluvian Noah; and it is obſervable, that Homer beſtows upon it the epithet of *Argiſſa*[f]. There was likewiſe a *Lariſſa* in Troas, which was peopled by the Pelaſgi[g]; another in the neigh-

[b] Lar, as I have already obſerved, is an abbreviation of the compound El-Ar, *the ſolar deity*.

[c] Apollon. Argon. lib. i. ver. 40.

[d] Apollod. Bibl. lib. ii. cap. 4.

[e] Λαρισσαν την Θισσαλικην λεγει, ἣν εκτισεν Ακρισιος· ἥτις ωνομασθη απο Λαρισσης της Πελασγου, ὡς φησιν Ἑλλανικος. Schol. in Apoll. Argon. lib. i. ver. 40.—Strab. lib. ix. p. 430.

[f] Δευτερα δε (Λαρισσα), ἡ εν τῳ Πελασγικῳ της Θισσαλιας, ἣν Ὁμηρος Αργισσαν φησι. Schol. ut ſup.

[g] Εϛι δε και ἀλλη περι Τροιαν (Λαρισσα), ἡς Ὁμηρος μνημονευει, φυλα Πελασγων. Schol. ut ſup.—Strab. lib. xiii. p. 604.

bourhood

bourhood of Oſſa, denominated alſo *Pelaſgia*; a third, in Crete; and a fourth, upon the river *Lariſſus*, which ſeparates the territories of Elis and Dyma. We find one moreover in Aſia, near Apamea-Cibotus [h], or *the arkite Apamea*, in which place was ſtruck the famous medal, commemorative of the deluge [i]. We find one alſo near Cyma, which bore the additional name of *Phriconis*, from Phree-Con, *the prieſt of the Sun*; and another in the vicinity of Epheſus. Attica likewiſe, and Pontus, had each its reſpective *Lariſſa*; and there was a town of the ſame name upon the banks of the Cäyſter, near which was a temple of the great arkite Mother [k]. The moſt

[h] Strab. lib. xvi. p. 752. Tertius Apameam vadit, ante appellatam Celænas, dein Ciboton. Plin. lib. v. cap. 29.

[i] On the reverſe of this medal is repreſented a kind of ſquare cheſt floating upon the waters, out of which a man and a woman are advancing upon the ſhore, while two other perſons yet remain within. A dove, bearing an olive branch, flutters above it; another bird, poſſibly a raven, is perched upon its roof; and in one of the pannels is the word *Νοὲ* in Greek characters. See the print of it. Bryant's Anal. vol. ii. p. 230.

[k] *Λαρισσα δ' ἐστι και εν τῃ Οσσῃ χωριον· και ἡ κρεμαστη, ὑπο τινων δε Πελασγια λεγομενη· και εν τῃ Κρητῃ πολις ἡ νυν εις Ἱεροπυτναν συνοικισθεισα, αφ' ἡς και το ὑποκειμενον πεδιον νυν Λαρισσιον καλειται. και εν Πελοποννησῳ ἡ τε των Αργειων ακρα, και ὁ την Ἠλειαν απο Δυμης διοριζων Λαρισσος ποταμος. Θεοπομπος δε και πολιν λεγει εν τῃ αυτῃ μεθοριᾳ κειμενην Λαρισσαν· και εν τῃ Ασιᾳ, ἡ τε Φρικωνις ἡ περι την Κυμην,—και ἡ Εφεσια Λαρισσα ἐστι·—και εν Αττικῃ δ' ἐστι Λαρισ-*

ancient however of the *Lariſſas*, for it ſeems to have been a favourite ſacred name among the Pelaſgic tribes, was the citadel of Argos, which ſtood upon a lofty hill overhanging the river Inachus[1].

Theſe remarks on the word *Lariſſa* will prepare the way for ſome obſervations on the ſtone worſhip of the ancients, which may ſerve to elucidate a paſſage in *the Argonautics* of Apollonius relative to the monument of Calaïs and Zetes.

In the courſe of the preſent work, I have more than once had occaſion to notice the ſuperſtitious reverence, in which large ſtones were held by the ancient pagans. They eſteemed them ſacred to the Sun; called them by ſeveral different names, ſuch as *Mnizurim*,

σα. Και των Τρκλλεων διεχησα κωμη τριακοντα σαδιης ὑπερ της πολεως επι Καϋστρυ πεδιυ δια της μεσογαιας ιοντων κατα το της Ισοδρομης Μητρος ἱερον, ὁμοιαν την θεσιν και την αρετην εχουσα τῃ κρεμαστῃ Λαρισσᾳ· — και εν τοις αριστεροις δε τυ Ποντυ, κωμη τις καλειται Λαρισσα πλησιον των ακρων του Αιμου. Strab. lib. ix. p. 440.

[1] Αρχαιοτατη μεν (Λαρισσα), ἡ Αργειωτις, εστιν αυτη ἡ ακροπολις. Schol. ut ſup. Ἡ μεν ουν πολις ἡ των Αργειων εν χωριοις επιπεδοις ἱδρυται το πλεον· ακραν δ' εχει την καλουμενην Λαρισσαν λοφον ευερκη μετριως, εχοντα ἱερον Διος· ῥει δ' αυτης πλησιον ὁ Ιναχος. Strab. lib. viii. p. 370. It is remarkable, that there was another city *Argos*, and another river *Inachus*, in Acarnania, the ancient country of the Curetes. Strab. Geog. lib. vii. p. 326.— Steph. Byzan. p. 73.

Sar-

Sarſenim, Betyli, Agdi, Petræ[m] *Ambroſiæ, Petræ Gigoniæ, Petræ Sarpedoniæ*[n], and *Petræ Lariſſèæ*[o]; and very frequently, in alluſion

[m] The ſacred Petra, or Petarah, will be conſidered more at large hereafter.—Vide infra chap. x.

[n] *Sarpedon*, or Sar-Aph-Adon, was a name of the Sun. According to Apollonius, the Argonauts Zetes and Calaïs were the children of Boreàs by Orithuia the daughter of Erechtheus, and they are feigned to have been begotten near the rock *Sarpedon*. (Apoll. Argon. lib. i. ver. 211.) All this happened, we are told, ſome years before the ſiege of Troy, and yet we find a hero *Sarpedon* celebrated by Homer. The ſcholiaſt upon Apollonius mentions, that there was another of theſe Sarpedoniæ Petræ in Cilicia; a country, as we have already ſeen, abounding in helio-arkite traditions. Ετερα εστι Σαρπηδονια πετρα της Κιλικιας. (Schol. in Argon. lib. i. ver. 216.) The *Sarpedon* of the Iliad, in ſhort, is a mere mythological character, as will be ſufficiently evident, when we recollect, that he is ſaid to have been the ſon of Europa, and the brother of Minos. (Hyg. Fab. 106, 155.—Herod. lib. i. cap. 173.) Minos however is the ſame as the *Menu* of Hindoſtan, and *Noah* of Scripture. (Sir Wm. Jones's Preface to Inſtit. of Menu.) Hence it is manifeſt, that Sarpedon can never have literally exiſted, in the manner that Homer deſcribes him. With regard to Boreas or Borras, whom the Hellenic mythology has metamorphoſed into the north wind, I ſtrongly ſuſpect, that he was no other than the great Scandinavian deity Bore. This Bore was the father of three ſons, and the ſame perſon, I apprehend, as the patriarch Noah.—Vide ſupra vol. i. p. 16.

[o] There was an ancient monument, known by this laſt title, at Sina near Mitylenè, cloſe by the road, which leads to Methymnè. Και εν Σινα της Μιτυλήνης απο πεντηκοντα σταδιων εισι Λαρισσαιαι Πετραι, κατα την επι Μηθυμνης ὁδον. Strab. lib. ix. p. 440. Sina is San-Ai, *the land of the Sun*; and the Petræ Lariſſèæ were ſo called in honour of the ſolar Lares.

to

to the ſolar orb, contrived to fix numbers of them in the ground in the form of a circle. Perhaps more ſpecimens of theſe rude temples occur in the Britiſh dominions, than in any quarter of the globe; though they are by no means unknown in other countries. The vaſt ſtones, which lie ſcattered upon Marlborough downs, and which furniſhed materials for building both Abury and Stonehenge, are ſtill called by the country people *Sarſens* [p]; a word evidently compounded of Tzar-San, *the rock of the Sun:* and Dr. Borlaſe has informed us, that a Druidical monument yet exiſts in Ireland denominated *Carig Croith* [q], or *the ſolar rock* [r].

" I queſtion," ſays Mr. Bryant, " whether " there be in the world a monument, which " is much prior to the celebrated Stonehenge. " There is reaſon to think, that it was erected " by a foreign colony; one of the firſt which " came into the iſland.—The ancients diſtin- " guiſhed ſtones erected with a religious view " by the name of *Amber:* by which was ſig-

[p] Maur. Ind. Ant. vol. vi. p. 170.

[q] *Croith*, the Iriſh word expreſſive of *the Sun*, is evidently Cur-Aith, the compound term from which Crete, Curetes &c. are derived. From *Carig* ſprings the Engliſh *Crag*, a rocky precipice.

[r] Borl. Cornwall, p. 224.

" nified

" nified any thing ſolar and divine [s]. The " Greeks called them *Petræ Ambroſiæ* [t]; and " there are repreſentations of ſuch upon coins. " Horapollo ſpeaks of a ſacred book in Egypt " ſtyled *Ambres* [u]; which was ſo called from " its ſanctity; being a medicinal book of " Hermes, and intruſted ſolely to the care " of the ſacred ſcribes. Stonehenge is com- " poſed of theſe Amber ſtones: hence the " next town is denominated *Ambroſbury*: " not from a Roman *Ambroſius* [x], for no ſuch " perſon exiſted; but from the *Ambroſiæ* " *Petræ*, in whoſe vicinity it ſtands. Some " of theſe, as I have taken notice, were rock- " ing ſtones: and there was a wonderful mo- " nument of this ſort near Penzance in Corn- " wall, though, I believe, it is now in a great

[s] Mr. Bryant has not given us the etymology of this word, but I apprehend it to be Am-P'Ur, *the burning Sun*. It is the very ſame title as Pyramid, which is equally *a ſtone ſacred to the Sun*; they differ only in the component radicals being inverted. Pyramis is P'Ur-Am.

[t] Αμβροσια, θεια.—Αμβροσιου, θειου. Heſych. Αμβριζειν, θεραπευειν εν τοις ἱεροις. Ibid.

[u] Εστι δε παρα τοις Ἱερογραμματευσι και βιβλος ἱερα, καλουμενη Αμβρης. Horap. lib. i. cap. 38. p. 52.

[x] Concerning this imaginary Ambroſius, as connected with the Britiſh inchanter Merlin, more will be ſaid hereafter. Vide infra chap. x.

" mea-

" meaſure ruined. It ſtill retains the name " of *Main-Amber* [y], by which is ſignified *the* " *ſacred ſtones.*—Such a one is mentioned by " Apollonius Rhodius, which was ſuppoſed " to have been raiſed in the time of the " Argonautæ. It ſtood in the iſland *Tenos*, " and was the monument of Calaïs and Zę- " tes, the two winged ſons of Boreas. They " are ſaid to have been ſlain by Hercules; " and, though the hiſtory be a fable, yet ſuch " a monument, I make no doubt, exiſted in " that iſland, as the poet deſcribes.

[y] " *Main*, from whence came *mænia*, ſignified, in the primi- " tive language, *a ſtone*, or *ſtones*, and alſo *a building*. By *Amber* " was meant *any thing ſacred*. *Chil-Minar*, by which name the " celebrated ruins in Perſia are diſtinguiſhed, ſeems to ſignify " *Collis Petræ*. The word *Minaret* is of the ſame etymology, " from Meen and Main, *a ſtone*." I thought it proper to add this note of Mr. Bryant, though I cannot perfectly aſſent to it. The word *Men* does indeed ſignify *a ſtone*, (Borlaſe's Cornwall, p. 174.) but I much doubt, whether that be its primary ſignification. *Menah* is originally *any thing of or belonging to Noah*: hence it was applied to the Ark; and afterwards, upon the union of the two ſuperſtitions, to the Moon, which was worſhipped in conjunction with the Ark. In the Sabian idolatry ſtones were highly venerated, and eſteemed ſacred to the Sun and Moon; hence, laſtly, the word *Menah* came to ſignify *a ſtone*. The term *Minaret* is certainly derived not from Men, *a ſtone*, for many edifices are built of ſtone beſides Minarets; but from Menah, *the moon*, in reference to the creſcent, with which the tops of the Turkiſh moſques are invariably decorated.

——— Στυ-

——— Στυγερη τισις επλετ' οπισσω
Χερσιν υφ' Ηρακληος.———
Αθλων γαρ Πελιαφο δεδεκτος ανψ ανιοντας
Τηνω εν αμφιρυτη πεφνεν, και αμησατο γαιαν
Αμφ' αυτοις, στηλας δε δυω καθυπερθεν ετευξεν·
Ων ετερη, θαμβος περιωσιον ανδρασι λευσσειν,
Κινυται ηχηεντος υπο πνοιη Βορεαο.

These hapleſs heroes, as they bent their way
From the ſad rites of Pelias, lately dead,
Alcides ſlew in Tenos. He then rais'd
An ample mound in memory of the ſlain,
And on it plac'd two ſtones. One ſtill remains
Firm on its baſe: the other, lightly pois'd,
Is view'd by many a wondering eye, and moves
At the ſlight impulſe of the northern blaſt.

" Ptolemy Hepheſtion mentions a large ſtone " upon the borders of the Ocean, probably " near Gades in Betua, which he calls *Petra* " *Gigonia:* and ſays that it could be moved " with a blade of graſs[z]. Gigon, from " whence came the term *Gigonia*, was, ac- " cording to Heſychius, a name of the Egyp- " tian Hercules[a]. From hence we may in-

[z] Apud Phot. p. 475.

[a] Γιγων, Παταϊκος· οι δε τον Αιγυπτιον Ηρακλεα. Heſych. Hercules, or the Sun, when conſidered as an arkite god, was a *Pataïcus*, as Heſychius juſtly ſtyles him. The Pataïci were ſmall ſtatues, like thoſe of the Dioſcori, or Cabiri, which the Phenicians affixed to the heads of their ſhips. Herod. lib. iii. cap. 37. Pataïcus is Petah-Oc, *the prieſt of the Ocean.*

" fer,

" fer, that both the ſtone here, and that alſo " in Tenos, was ſacred to this deity, who " was called *Archal*, and *Arcalus*, by the " Egyptians, Tyrians, and other nations. By " *Petra Gigonia* was ſignified *an Herculean* " *monument*, not raiſed by him, but to his " honour: and it was undoubtedly erected " by people of thoſe colonies, who came " both from Tyre and Egypt[b]." The columns of Hercules, which were ſuppoſed to have been placed by that hero on either ſide of the ſtraights of Gibraltar, ſeem to have been ſacred ſtones of a ſimilar nature. One of theſe was named *Abyla*, and the other *Calpè*[c], in alluſion, I apprehend, to the two great ſuperſtitions: for Abyla is Ab-Bel-Ai, *the land of father Baal the Sun*; and Calpè, Cal-Phi, *the oracle of the hollow Ark.*

I ſhall now proceed to inveſtigate more minutely the hiſtory of the building of the Argo, concerning which point we find no ſmall diſcrepancy in the writings of the ancient mythologiſts. We have already ſeen, that the ſcholiaſt upon Apollonius Rhodius ſuppoſes it to be the ſhip of Danaus; and

[b] Bryant's Anal. vol. iii. p. 533.

[c] Deinde eſt mons præaltus, ei, quem ex adverſo Hiſpania attollit; objectus: hunc Abylam, illum Calpen, vocant; columnas Herculis utrumque. Pomp. Mel. lib. i. cap. 5.

that

that Plutarch does not heſitate to declare its identity with the ſacred Baris of Oſiris. This laſt circumſtance alone ſeems to decide very ſatisfactorily two points: that the whole Argonautic voyage is a mere fable; and that the heroes, who will for ever live in the immortal poem of Homer, are not real, but mythological perſons. That there was a Trojan war of ſome kind, I think more than probable [d]; but I cannot bring myſelf to be-

[d] It is remarkable however, as I have already obſerved, that the ſcholiaſt upon Heſiod cloſely connects the war of the Titans or diluvians with that of Troy. He aſſerts, that the ſiege of that celebrated city was ſuppoſed to have laſted ten years, beeauſe the war of the Titans laſted ten years. Schol. in Heſ. Theog. ver. 629. Without pretending to decide the queſtion reſpecting the exiſtence or the non-exiſtence of the Trojan ſiege, and even admitting the probability of ſuch an event, I cannot refrain from obſerving, that the argument in favour of its exiſtence, drawn from the very accurate deſcription which Homer gives of the ſurrounding country, is ſurely a moſt inconcluſive one. Were an Engliſhman to write an epic poem upon the wars of the Trojan Brutus, the exactneſs of his local deſcriptions would not prove the truth of his narrative. Let us hear Spenſer upon this ſubject.

But ere he (viz. Brutus) had eſtabliſhed his throne,
And ſpred his empire to the utmoſt ſhore,
He fought great batteills with his ſalvage fone,
In which he them defeated evermore,
And many giaunts left on groning flore;
That well can witnes yet unto this day
The weſtern Hogh, beſprinkled with the gore

Of

lieve, as literal matter of fact, the account, which Homer has written of it. If the Argo be ſimply a corrupted copy of the Egyptian Baris, (and Plutarch declares that it is,) the voyage of the Argo as detailed by the Greeks muſt be a fiction, and the warriors engaged in it fictitious characters. And if this be the caſe, the heroes and heroines of the Iliad muſt neceſſarily be equally fictitious; for the imaginary Argonautic expedition preceded Homer's war of Troy only by a ſingle generation, and is ſo inſeparably interwoven with the fabulous hiſtory of the Ilienſes, that they muſt ſtand or fall together [e]. If Caſtor and Pollux, Telamon and Peleus, Orpheus and Hercules, who are all ſaid to have been en-

Of mighty Goëmot, whome in ſtout fray
Corineus conquered, and cruelly did ſlay.
And *eke that ample pit*, yet far renownd
For the large leape which Debon did compell
Coulin to make, being eight lugs of ground,
Into the which retourning backe he fell.
But *thoſe three monſtrous ſtones* doe moſt excell,
Which that huge ſonne of hideous Albion,
(Whoſe father Hercules in Fraunce did quell)
Great Godmer threw in fierce contention
At bold Canutus, but of him was ſlaine anon.

Faery Queene, b. ii. canto 10.

[e] The Abbè Banier very juſtly obſerves, that "all the captains of the Grecian army were either ſons of the Argonauts, "or of their contemporaries." Ban. Mythol. vol. iv. p. 59.

gaged

gáged in the voyage to Colchi; if they be the mere creatures of an inventive imagination, working however upon ſome undoubted facts, the deluge and the ſolar worſhip; and ſuch is certainly the caſe if the teſtimony of Plutarch can be depended upon: if, I ſay, all theſe be fabulous characters, I cannot comprehend how Helen the ſiſter of the Dioſcori[f], Ajax and Achilles the ſons of Telamon and Peleus, Priam and Anchiſes the contemporaries of Hercules and Heſionè, can be real perſons. Accordingly, while Tzetzes plainly declares, that the Homeric Agamemnon was

[f] It may not be improper to obſerve, that, if we admit the Argonautic and Ilienſian heroes to be real characters, we ſhall be reduced to the ludicrous neceſſity of allowing, that the beautiful and youthful Helen, whoſe charms were irreſiſtible even by frozen old age, (ſee Hom. Iliad. lib. iii. ver. 150. et infra) had ſeen as many years as the hoary and decrepid Priam. Helen is univerſally allowed to have been born exactly at the ſame time that her twin brothers Caſtor and Pollux were. Caſtor and Pollux however attended Jaſon in his expedition to Colchi, during the courſe of which Hercules ſlew the Trojan Cetus, delivered Heſionè, and gave the kingdom of Ilium to Priam, the ſon of Laomedon, then a young man. (Tzet. in Lycoph. ver. 34.) Hence it appears, that Priam, being much about the ſame age as Caſtor and Pollux, muſt likewiſe have been about the ſame age as their ſiſter Helen; and yet, ſtrange to tell, no leſs than ten years after the ſacking of Troy, and the death of Priam, the beautiful cheeks of Helen had loſt none of their youthful bloom. See Hom. Odyſſ. lib. xv. ver. 123.

the ſame as the Ercèan or arkite Jupiter, the lover of Danaè, and the father of Perſeus [g]; Herodotus informs us, that his daughter Iphigenia was no other than the Tauric Diana [h], or the lunari-arkite heifer; and Cicero affirms, that the Dioſcori, or Cabiri, were ſometimes eſteemed the ſons of Atreus, and conſequently the brothers of Agamemnon and Menelaus [i]. For preciſely the ſame reaſons, the war of Thebes, upon which the poem of Statius is founded, muſt be replete with characters equally fictitious; and I cannot help thinking, that it relates ſolely to the conteſt between the worſhippers of the dove, and the worſhippers of the Sun, or, as the Hindoos expreſs it, the worſhippers of the Yoni, and the worſhippers of the Lingam. Let it only be granted, *upon the authority of Plutarch*, that the Argo is the *Baris* of Oſiris, and, I may add, the *Argha* of Maha-Deva; and the reſt will follow of courſe.

It may perhaps be thought, that ſpecula-

[g] —Αγαμεμνονος Διος, ητοι του Ἐρκειου Διος —Αγαμεμνων δε Ζευς εν Λακεδαιμονι. Tzet. in Lycoph. ver. 335. In a ſimilar manner Athenagoras obſerves, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune. Athen. Leg. p. 1.

[h] Herod. lib. iv. cap. 103.

[i] Cic. de Nat. Deor. lib. iii. cap. 21.

tions

tions of this nature ſtrike at the certainty of all hiſtory, and give encouragement to the wildeſt licentiouſneſs of ſcepticiſm. I am conſcious, that this objection has been urged, but I think without the ſmalleſt degree of propriety. The legendary tales of fiction cannot be eſteemed any part of genuine and authentic hiſtory. Where the age of fable ceaſes, that of real narrative commences; and it requires no very great powers of diſcrimination to draw the line between them. Some part of hiſtory may indeed be uncertain, as is the caſe perhaps with ſeveral of the details of Herodotus, who in many inſtances approaches very nearly to the era of fiction; but it ſurely does not follow, that we ſhould impeach the veracity of Thucydides, Livy, or Tacitus, becauſe we cannot believe the legends of Homer, Apollodorus, Tzetzes, or Apollonius.

The Argo then, to return from this digreſſion, conſidered as the ſhip of Danaus or Oſiris, was built in Egypt; as the ſhip of Maha-Deva, in Hindoſtan; and as the ſhip of Jaſon, at Pagaſæ, a promontory of Magneſia [k]. According to Hegeſander, it was begun and

[k] Παγασαι, ακρωτηριον Μαγνησιας· ωνομασθη δε απο του εκει πεπηχθαι την Αργω· ὁ δε Σκηψιος, απο τυ πηγαις περιῤῥεεσθαι τους τοπους· εστι δε και Παγασαιυ Απολλωνος ἱερον. Schol. in Apollon. Argon. lib. i. ver. 238.

finiſhed at Argos[l]; according to Ptolemy Hepheſtion, it was conſtructed by Hercules in mount Oſſa, who gave it the name of *Argo* out of affection for Argus the ſon of Jaſon [m]; and according to Poſſis and Nicanor, it was built by Glaucus, who afterwards became a ſea-god under the title of *Melicertes* [n]. Argus however was generally thought to have been its architect; and there are as many different accounts of his own parentage, as of the origin of his ſhip. Ptolemy Hepheſtion, as we have juſt ſeen, makes him the ſon of Jaſon; Tzetzes, of Heſtor, or Alector[o]; Apollodorus, of Phrixus [p]; Hyginus, of Polybus and Argia, or of Danaus [q]; and Apollonius, of

[l] Εν Αργει εναυπηγηθη (ἡ Αργω), ὡς φησιν Ἡγησανδρος ὁ Σαλαμινιος. Tzet. in Lycoph. ver. 883. Αργω—εν Αργει τη πολει κατεσκευασθη, ὡς Ἡγησιππος ἱστορικος. Etym. Magn.

[m] Την Αργω εν Οσσῃ της Θεσσαλιας Ἡρακλης μεν κατασκευαζει, οιομα δ' αυτῃ τιθησιν απο Αργε τε Ιασονος, ὁς ην ερωμενος αυτῳ, δι' ὁν και Ιασονι τον επι Σκυθιας συνηρατο πλεν. Ptol. Heph. lib. ii.

[n] Athen. Deipnoſ. lib. vii. p. 296. Theſe two laſt traditions are virtually the ſame, for *Melicertes*, as we have already ſeen, was only the Tyrian appellation of Hercules or Noah.

[o] Αργος αυτην εναυπηγησεν, ὁ Ἑστορος η Αλεκτορος υἱος. Tzet. in Lycoph. ver. 883.

[p] — Ιασων Αργον παρεκαλεσε τον Φριξε. Apollod. Bibl. lib. i. cap. 9.

[q] Argus Polybi et Argiæ filius: alii ajunt Danai filium. Hyg. Fab. 14.

Areſtor.

Areſtor[r]. I have no doubt of the identity of this Argus, and the Argus, who was appointed to guard the heifer Io. In reality, they are both equally the god of the Ark. Thus, as Apollonius ſuppoſes the conſtructor of the Argo to have been the ſon of Areſtor, ſo likewiſe does Aſclepiades aſſign the very ſame father to Argus-Panoptes; and, as Hyginus makes the one the offſpring of Danaus, ſo does Pherecydes pronounce the other to be the child of Inachus[s]. The wild fable of the hundred eyes of Argus aroſe from a miſconception of his title *Panoptes*; as the ſtory of his having been ſlain by Mercury did from a ſimilar miſconception of the name *Argiphontes*: for, as *Argiphontes* is Arga-Phont, *the prieſt of the Ark*[t], ſo *Panoptes*, which the Greeks tranſlated *full of eyes*, is the ſacred ſolar title P'Ain-Op-Tes, *the divine ſerpent the fountain of heat*. If we ſuppoſe Argus to be a real hiſtorical character, it will be impoſſible to account for this ſtrange variety in his genealogy; but if we adopt the opinion, that he is a mere mythological perſonage, nothing will be more eaſy. His parentage in ſhort is

[r] Apoll. Argon. lib. i. ver. 325.

[s] — Αργὸν τον παναπτην· ὁν Ασκληπιαδης μεν, Αρεσορος λεγει υἱον. Φερεκυδης δε, Ιναχυ. Apollod. Bibl. lib. ii. cap. 1.

[t] Vide ſupra vol. i. p. 302.

merely a ſet of different combinations of ſolar and arkite terms: thus he is the offſpring of Jaſon, *the Noëtic Sun*; of Es-Tor, *the fiery arkite bull*; of Al-Ac-Tor, *the divine bull of the Ocean*; of Ph'Erech-Zeus, *the ſolar god of the Ark*; of Bol-Bus, *the lordly bull*; of Argia, or Archa, *the Ark*; of Inach, or Dà-Nau, *the patriarch Noah*; and of Ares-Tor, *the helio-arkite bull.* Theſe derivations ſhew the exact propriety, with which Apollonius [u] repreſents him as wearing the hide of a bull, the conſtant arkite emblem; and of a *black* bull in particular, which was the colour of the Egyptian Apis [x].

The general title, by which the Argonautic heroes were diſtinguiſhed, was that of *Minyæ*, from their common relationſhip, as we are informed by Apollonius, to Minyas [y]. This Minyas or Minuas was no other than Menu or Noah, as will ſufficiently appear

[u] Apoll. Argon. lib. i. ver. 324.

[x] Εχει δε ὁ μοσχος ὁτος ὁ Απις καλεομενος σημηϊα τοιαδε· εων μελας, επι μεν τῳ μετωπῳ λευκον τετραγωνον φορεει· επι δε του νωτου, αιετον εικασμενον· εν δε τῃ ὑρῃ, τας τριχας διπλας· επι δε τῃ γλωσσῃ, κανθαρον. Herod. lib. iii. cap. 28. Black was accounted a ſacred colour; hence Viſhnou was uſually repreſented of a dark blue. Perhaps the Latin word *Ater*, may for this reaſon be the ſame as the Hebrew *Ader*. Ater ſignifies *black*, and Ader, *illuſtrious*.

[y] Apollon. Argon. lib. i. ver. 229.

from

from a view of his fabulous genealogy. The ſcholiaſt upon Apollonius repreſents him as being the ſon of Neptune, by Hermippa the daughter of Beotus; adding at the ſame time, that his *reputed* father was Orchomenus, who gave his name to the city *Orchomenus*, the metropolis of the kingdom of Minyas [z]: but Tzetzes ſuppoſes him to have been the offſpring of Neptune by Callirhoè the daughter of Oceanus; and obſerves, that the ancient Orchomenians were believed to have been excellent horſemen [a], a notion, which ſeems to have originated from a miſconception of the term Hiph, or Hippa, *the Ark*. Tzetzes further adds, that the wife of Minyas was Tritogenia; but the ſcholiaſt upon Pindar makes her his mother [b]. According to Dionyſius, Minyas was the ſon of Mars; accord-

[z] Ἡσιονης δε της Δαναϑ και Διος γινεται Ορχομενος· αφ' ὁ και ἡ πολις Ορχομενος καλειται. Ορχομενου δε και Ἑρμιππης της Βοιωτου γινεται Μινυας επικλησιν, φυσει δε Ποσειδωνος, ὁς οικει εν Ορχομενῳ· αφ' ὁ ὁ λαος Μινυαι εκληϑησαν. Schol. in Apollon. Argon. lib. i. ver. 230.

[a] Ορχομενος Μινυειος ὁτος εκληϑη απο Μινυϑ του Ποσειδωνος παιδος, και Καλλιρρόης της Ωκεανου ϑυγατρος, οὑπερ Μινυου και Τριτογενειας της Αιολου οἱ πλειους των Αργοναυτων. Αριστοι δε ἱππικοι οἱ Ορχομενιοι. Tzet. in Lycoph. ver. 874.

[b] Μινυαν δε των Αργοναυτων φησιν, ὁτι οἱ πλειους αυτων εις Μινυαν τον Ποσειδωνος και Τριτογενειας της Αιολου το γενος ανηγον. Schol. in Pind. Pyth. iv. ver. 120.

ing to Ariſtodemus, of Aleus; and according to Pherecydes, of Orchomenus. Nor is the genealogy of Orchomenus leſs confuſed than that of Minyas. Some ſuppoſed him to have been not the father, but the offspring of Minyas; and others repreſent both Orchomenus and Minyas as the children of Eteocles [c]. According to Apollodorus, Orchomenus was the brother of Titanas, and the ſon of Lycaon king of Arcadia, whoſe extreme wickedneſs was one principal cauſe of the cataſtrophè of the deluge [d]: according to the ſcholiaſt upon Apollonius, he was not the offspring of Lycaon, but of Jupiter, and Heſionè one of the daughters of Danaus [e]: and, according to Nonnus, he was a Phenician deity, coëval with Oceanus and Tethys, and worſhipped in the region of mount Lebanon in conjunction with a ſtar [f]. Such are the varying accounts, which the Greeks give us, of the genealogy

[c] Τουτον δε τον Μινυαν, οἱ μεν Ορχομενου γενεαλογουσιν, ὡς Φερεκυδης· ενιοι δε εμπαλιν τον Ορχομενον, Μινυου· ενιοι δε αμφοτερους Ετεοκλους γενεαλογυσι. Διονυσιος δε, τον Μινυαν, Αρεος αναγραφει· Αριστοδημος δε Αλεου τον Μινυαν. Schol. in Pind. Iſth. i. ver. 79.

[d] Apollod. Bibl. lib. iii. cap. 8. This Lycaon is ſaid to have been the ſon of Pelaſgus, who likewiſe bore the name of *Argus*, or *the arkite deity*. Apoll. Bibl. lib. ii. cap. 1.

[e] Schol. in Apoll. Argon. lib. i. ver. 230.

[f] Nonni Dionyſ. lib. xli. p. 698.

of

of Minyas and Orchomenus; accounts, utterly irreconcileable with each other, unleſs we allow them to be entirely mythological. In fact, Minyas and Orchomenus are both equally Menu, or Orca-Menu, *the great arkite patriarch:* while Heſionè, who was the daughter of Danaus or Da-Nau, is Es-Ionah, *the dove of the Noëtic Sun*; Hermippa, Herm-Hippa, *the ark of Hermes*; Eteocles, Ait-Oc-El-Es, *the ſolar god of the Ocean*; Mars, M'Ares, *the great Sun*; Aleus, Al-Es, *the deity of fire*; Beotus, Bu-Theus, *the tauric god*; and Tritogenia, Tor-Ait-Og-Chena, *the prieſteſs of the helio-diluvian bull.* This Tritogenia, as we have ſeen, was ſometimes reckoned the wife, and ſometimes the mother of Minyas. She was in reality nothing more than the Ark, which was ſtyled *the prieſteſs of the bull,* as Noah was *the prieſt of the heifer*; and which was indifferently eſteemed the wife, the daughter, or the mother of the patriarch, according as he was immediately connected with it, conſtructed it, or proceeded out of its womb [g].

Apollonius, as we have juſt ſeen, mentions,

[g] The legend of the three daughters of Minyas, Leucippa, Arſippa, and Alcathoè, has been already conſidered. Vide ſupra p. 34.

that

that the Argonauts were called *Minyæ*, becauſe they were deſcended from Minyas; but Tzetzes aſſerts, that that appellation was beſtowed upon them, becauſe they principally came from Minyèan Orchomenus[h]. Both theſe traditions however are virtually the ſame; for it matters little, whether they received their title of *Minyæ* from their father Minyas, or on account of their having come from the city of Orcha-Menu, *the arkite Noah*. *Orchomenii* is the very ſame appellation as *Minyæ*; and the only difference between them is, that to the former the word *Orcha*, or *Archa*, is prefixed. Hence *Minyæ* is equivalent to *Noachidæ*; while the import of *Orchomenii* is *arkite Minyæ*. Pliny accordingly informs us, that the Theſſalian city Orchomenus was once called *Minyeus*[i]; and Stephanus of Byzantium obſerves, that the ancient name of Minyeus, or Minya, was *Almonia*, which ſeems to be compounded of Al-Mon-Aia, *the land of the divine arkite creſcent*[k].

[h] Μινυων των Αργοναυτων, ὁτι οἱ πλειυς αυτων ἐξ Ορχομενου του Μινυειυ ησαν. Tzet. in Lycoph. ver. 874.

[i] In Theſſalia autem Orchomenus, *Minyeus* antea dictus: et oppidum Almon, ab aliis Elmon. Plin. Nat. Hiſt. lib. iv. cap. 8.

[k] Μινυα, πολις Θετταλιας, ἡ προτερον Αλμωνια. Steph. Byzan. de

The title of *Minyæ* or *Orchomenii*, though primarily applicable to the Noëtic family alone, was afterwards adopted by a variety of their deſcendants in regions widely ſeparated from each other; while the great patriarch, under the name of *Minyas*, *Menu*, *Menes*, *Manes*, or *Orchomenus*, was uniformly revered as their progenitor. Herodotus obſerves, that the Minyæ, the Orchomenii, the Cadmèans, the Arcadian Pelaſgi, and the Dorians, were all mingled together[l]; whence we find, that, in their different ſettlements, there were no leſs than four cities, each denominated *Orchomenus*. One of theſe was in Arcadia[m]; another, in Beotia[n]; a third, in Eubèa[o]; and a fourth, in Theſſaly[p]. The moſt ancient Orchomenus, which was called *Minyèan*, is ſaid to have been ſwallowed up by a flood; and a chaſm was ſhewn there, in the days of Strabo, which, like that in the temple of the

de Urb. p. 561. Almonia is evidently the *Almon* or *Elmon* of Pliny.

[l] Μινυαι δε Ορχομενιοισι αναμεμιχαται· και Καδμειοι,—και Αρκαδες Πελασγοι, και Δωριεες,—αλλα τε εθνεα πολλα αναμεμιχαται. Herod. lib. i. cap. 146.

[m] Strab. Geog. lib. viii. p. 338.—Tzet. in Lycoph. ver. 874.

[n] Ibid.

[o] Και περι Καρυστον δ' ην τις Ορχομενος. Strab. Geog. lib. ix. p. 416.

[p] Plin. Nat. Hiſt. lib. iv. cap. 8.

Syrian

Syrian Hierapolis, was ſuppoſed to have received the retiring waters, and into which the river Melas ſtill continued to empty itſelf [q].

From this Minyèan Orchomenus a colony of the Minyæ was ſuppoſed to have migrated, and to have ſettled at Iolcus [r]. Another body of them, along with Chloris the mother of Neſtor, eſtabliſhed themſelves in the neighbourhood of Arenè [s], which was anciently called *Samos*. At this place there was a Samian fortification, conjectured by Strabo to have been the citadel of the town, mentioned by Homer in his catalogue [t]. Arenè was thought by the Greeks to have borrowed its name from Arenè, who was the daughter of Bibalus, the wife of Aphareus, and the mother of Lynceus and Idas. Theſe heroes were educated along with the Dioſcori, whom they afterwards accompanied in the fabulous

[q] Strab. Geog. lib. ix. p. 407.

[r] Καλει (Ὁμηρος) Μινυήιον τον Ορχομενον απο εθνους των Μινυων. ενθευθεν δε κατοικισαι τινας των Μινυων εις Ιωλκον φασιν, οθεν τους Αργοναυτας Μινυας λεχθηναι. Strab. lib. ix. p. 414.

[s] Ωικησαν περι την Αρηνην. Strab. lib. viii. p. 347.

[t] Το μεν ουν Σαμικον εστιν ερυμα· προτερον δε και πολις Σαμος προσαγορευομενη δια το ὑψος ισως, επειδαν Σαμους καλωσι τα ὑψη· ταχα δε και της Αρηνης ακροπολις ην τουτο, ης εν τῳ καταλογῳ μεμνηται ὁ ποιητης. Ibid. p. 346. The reaſon why Samos came to ſignify *a high place* is evident: Sames or the Sun ſeems to have been univerſally worſhipped upon the tops of the loftieſt eminences.

expe-

expedition to Colchi[u]. Arenè however is merely Aren-Ai, *the land of the Ark*: and, in a ſimilar manner, Aphareus is Aph-Ar, *the blazing light*; Bibalus is the reduplicate form of Baal, *the Sun*; and Idas, like the Idèi Dactyli, ſeems to have borrowed his name from Aida, *a vapour*. The ſight of Lynceus is ſaid to have been ſo piercing, that he could behold things, which lay concealed even within the bowels of the earth, or, in other words, within the dark receſſes of the central abyſs[x]. This marvellous fable I apprehend means nothing more, than that he was a ſpectator of the breaking up of the fountains of the great deep, which I have already ſhewn to be the *Hades* of the Myſteries. Cloſe to Arenè was ſituated Pylos; from which place came the Argonaut Periclymenus, who was the brother of Neſtor, and the ſon of Neleus[y]. If then Periclymenus be a mythological character, the Minyèan Neſtor certainly cannot be a

[u] Lynceus et Idas Apharei et Arenæ Bibali filiæ filii. Hyg. Fab. 14. Φερεκυδης την μητερα των περι Ιδαν Αρηνην φησιν, αφ' ης η πολις.—Ουτοι δε συνηκμαζον τοις Διοσκουροις. Schol. in Apoll. Argon. lib. i. ver. 152.

[x] Apoll. Argon. lib. i. ver. 151. et infra.

[y] Αρηνη δε πολις Πελοποννησου πλησιον Πυλου· και Ομηρος, οι δε Πυλον τ' ενεμονλο και Αρηνην εραλειναν. Πυλος δε αυλη η Νεστορος, η και αμμωδης. Schol. in Apoll. Argon. lib. i. ver. 152.

real

real one. Accordingly, as Periclymenus is Pherah-Cula-Menu, *the helio-arkite Noah*, ſo Neſtor appears to be Nuh-Es-Tor, *the tauri-co-Noëtic Sun*. Hence he is perpetually ſtyled by Homer *Gerenius-Hippota*, which I take to be G'Areni-Hippo-Dus, *the illuſtrious arkite deity of the Hippa*. As for his father Neleus, we find a legend reſpecting him, which preciſely reſembles the ſtories of Hippothoüs, Beotus, and Camilla[z]; and which, like them, ſeems to have been founded upon a miſpriſion of the ſacred term *Hippa*. He is ſaid by Tzetzes to have been the ſon of Neptune and Turo[a]; and to have been expoſed during his infancy, along with his brother Pelias who was afterwards king of Iolcus, in a paſture where horſes were wont to graze[b]. The ſcholiaſt upon Apollonius mentions, that two of the other ſons of Neleus were *Taurus* and *Aſterius*[c]; a circumſtance, which may perhaps confirm the preceding etymology of the word *Neſtor*, for the reader will recollect, that the brazen *Talus* of Crete, who was the ſame as the

[z] Vide ſupra p. 40, 41, 42.

[a] Turo is only a variation of Tura or Tora, *the arkite heifer*.

[b] Tzet. in Lycoph. ver. 175.

[c] Argon. lib. i. ver. 156. Aſterius was alſo reckoned the ſon of Anak. Pauſ. Achaic. p. 524.—Tzet. in Lycoph. ver. 1301.

Mino-

Minotaur, the bull of Paſiphaè, and the bull of Europa, was indifferently called *Aſterius*, *Taurus*, and *Italotus* [d].

This laſt Minyèan colony, which eſtabliſhed itſelf at Arenè, and with which Neſtor is ſo cloſely connected, was ſuppoſed to have been previouſly driven out of Lemnos by Pelaſgus [e]. After remaining ſome time at Arenè, it divided itſelf into two bodies, one of which ſtayed at that place, while the other emigrated to Thera, under the command of Theras, who was a Theban or arkite. Thera itſelf is ſaid by Herodotus to have been originally peopled by ſome of the followers of Cadmus [f]; and he obſerves, as we have juſt ſeen, that the Cadmèans were intermingled with the Minyæ, or Orchomenii.

In conſequence of the wide diffuſion of theſe Minyèan Noachidæ, we find a town in Arabia denominated *Mannacarta* [g], or *the city of the lunar Noëtic Ark*; and a tribe,

[d] Vide ſupra vol. i. p. 404.

[e] Strab. Geog. lib. viii. p. 347.—Pauſ. Achaic. p. 524.

[f] Herod. lib. iv. cap. 145—149.

[g] Μαννακαρτα, πολις Αραβιας. Steph. Byzan. p. 534. Mr. Sale mentions the deity *Manah* as being worſhipped by the Arabs in the ſhape of a large ſtone. The reader will recollect the preceding remarks upon the *Mnizur*, and the *Agdus* of Cybelè. Prelim. Diſc. to Koran, ſect. i. p. 18. He notices, in the ſame page, the valley of *Mina* near Mecca.

which

which bore the appellation of *Minnèi*[h]. Stephanus of Byzantium mentions, that the principal town of this people was called *Carnana*[i]; but Euſtathius ſtyles it *Carna*[k], which is evidently a mere variation of *Carnana*. It was ſo denominated from Car, *the Sun*, which was worſhipped in conjunction with Menu, or Noah. Hence we meet with two cities in Phrygia, one of which was intitled *Caris*[l], and the other *Minya*[m]. In the ſame country, which was celebrated for the worſhip of Cybelè or the Ark, we find alſo a town called *Mantalus*[n], from its devotion to the rites of Man-Tal, the ſolar Manes; and a city named *Maneſium* from this ſame Manes, its reputed founder[o]. The Phrygian Manes was no other than the Lydian Manes, who is ſaid by Herodotus to have been the father of Atys[p].

[h] Αυλαξ Ερυθραιης πλευρον ναιωσι Θαλασσης
Μιννaιοι.—— Dionyſ. Perieg. ver. 958.

[i] Καρναια πολις Μιναιων εθνος, πλησιον ερυθρας Θαλασσης. Steph. Byzan. de Urb. p. 451.

[k] —Το των Μιννaιων προς Ερυθραν· ων πολις μεγιστη, Καρνα. Euſtath. in Dionyſ. Perieg. ver. 959.

[l] Εστι και Φρυγιας πολις Καρις. Steph. Byzan. p. 450.

[m] Εστι και ἑτερα Φρυγιας (Μινυα), εν τοις ὁριοις Λυδιας. Steph. Byzan. p. 561.

[n] Μανταλος, πολις Φρυγιας. Steph. Byzan. p. 534.

[o] Μανησιον, πολις Φρυγιας, απο Μανη, σφοδρα ευπορη χλιστε. Steph. Byzan. p. 534.

[p] Επι Ατυος του Μανεω βασιλευος.—Herod. lib. i. cap. 94.

The

This Atys, as we have already ſeen [q], was the ſame mythological character as Bacchus; and his ſon Tyrſenus was feigned to have led a colony of Lydians and Pelaſgi into Tyrrhenia. If from Lydia we paſs into Crete, we ſhall there find Manes celebrated under the name of *Minos*; and, if from Crete we extend our reſearches into Egypt, we ſhall meet with a tradition, apparently relating to the deluge, that Menes reigned *the firſt of men*, and that in his days the whole of Egypt, except the nome of Thebes, was *one immenſe marſh* [r]. This Menes, or Manes, is ſaid by Diodorus to have once narrowly eſcaped drowning, and to have been conveyed ſafe to land on the back of a crocodile [s]. Hence that animal was eſteemed ſacred. It was in fact a ſymbol of the Ark, as is evident from the circumſtance of the Egyptians denominating it *Campſa* [t], which Heſychius aſſures us ſignifies *an ark*, or *cheſt* [u]. Accordingly the arkite deity Anubis, who was the ſame as Cronus or Noah [x], was repreſented ſtanding upon a croco-

[q] Vide ſupra vol. i. p. 363.
[r] Herod. lib. ii. cap. 4.
[s] Diod. Bibl. lib. i. p. 80.
[t] Herod. lib. ii. cap. 69.
[u] Καμψα, θηκη. Heſych.
[x] Plut. de Iſid. p. 368.

dile[y]. In honour, I apprehend, of this Menes[z], a city upon the Canobic mouth of the Nile was denominated *Menuthis*[a]; while another in the ſame country was called *Menelaus*[b], an appellation derived, like the name of the Homeric hero, from Men-El, *the divine Menes*. This ſacred title ſeems to have been known alſo among the ancient Celts, no leſs than among the Greeks and the Egyptians. There is yet remaining in the county of Cornwall, as we are informed by Dr. Borlaſe, a ſtone monument, which bears the name of *Carn-Menelez*[c]; and the Britiſh iſland Mona, the Britiſh frith Menai, and the Sicilian city Menæ, which was ſituated in the neighbourhood of the lake of the Palici[d], ſeem equally to be

[y] See the print of this deity, Mont. Ant. vol. ii. part ii. p. 197.

[z] Since ſo many ancient nations, as well as the Egyptians, claim, for the founder of their reſpective monarchies, a perſon named *Menes*, *Manes*, *Mannus*, or *Menus*; it appears to me utterly incredible, that the Egyptian Menes ſhould be Mizraim, as Bp. Cumberland ſuppoſes (Sanchon. p. 54.) Though Mizraim was the anceſtor of the Egyptians, he certainly had no connection with the Lydians, the Germans, or the Hindoos.

[a] Μενουθις, Αιγυπτια κωμη προς τω Καναβῳ. Steph. Byzan. p. 551.

[b] Μενελαος, πολις Αιγυπτου. Steph. Byzan. p. 550.

[c] Borlaſe's Cornwall, p. 200.

[d] Μειαι πολις Σικελιας, εγγυς Παλικων. Steph. Byzan. p. 550.

com-

compounded of Men-Ai, *the land of Menes.* Nor were the Gothic tribes unacquainted with the name and hiſtory of our great common progenitor. We learn from Tacitus, that they venerated Tuiſto, who, according to their tradition, ſprung from the earth, and along with him his ſon Mannus. Theſe they ſuppoſed to have been the anceſtors of their nation; and to Mannus, the ſecond of their deities, they aſſigned three ſons[e]. In the perſon of Tuiſto we clearly recognize the primitive father of mankind, formed by the hand of God from the duſt of the earth; and Mannus is no leſs evidently Manes, Manus, or Noah: while the three ſons of the one are the triple offſpring of the other[f]. This ſame ancient deity was revered throughout Hindoſtan under the name of *Menu.* Here he was celebrated as the primeval lawgiver of the country; was attended, like the *Mneues* or *Menes* of Egypt, by the ſymbolical bull[g];

[e] Tacit. de Mor. Germ. cap. 2.

[f] It is remarkable, that the ancient Iriſh called their principal marine Deity *Mann*, and had a wild legend reſpecting his formerly preſiding over the iſle of Man, on which he beſtowed his name. Collect. de Reb. Hiber. vol. v. p. 507. This Mann is evidently the ſame as the German Mannus.

[g] Sir William Jones's preface to Inſt. of Menu, p. 8. It is remarkable, that this bull was eſteemed the genius of abſtract juſtice; (Ibid.) the reaſon of which ſeems to have been, becauſe

was believed, along with ſeven other Menus; to have ſucceeded "ten lords of created be-"ings, eminent in holineſs[h];" and was eſteemed the ſame as Satyavrata-Vaivaſwata, or *the ſolar Noah*, who was ſaved along with ſeven holy perſons from the waters of an univerſal deluge[i]. He ſeems alſo to have been known in the kingdom of Tangut. Kircher mentions an idol worſhipped in that country, under the name of *Menipè*, or *Manipè*[k]; and he preſents us with an engraving, which exhibits two different modes of repreſenting it[l]. The firſt is a buſt of nine heads, the three loweſt of which are adorned with crowns; and the ſecond is merely a naked woman in a ſitting poſture. I have little doubt, but that Menipè is Men-Ippa, *the Ark of Menu*; and the two figures of the idol perfectly agree with ſuch an etymology. The nine heads are merely a triplication of the Noëtic triad, according to the prevailing ideas of the oriental world; and the naked woman, like Ve-

the bull was the univerſal ſymbol of the juſt and upright Noah.

[h] Inſt. of Menu, p. 5. It is almoſt ſuperfluous to obſerve, that the ten predeceſſors of the eight Menus are evidently the ten ante-diluvian generations of the line of Seth.

[i] Sir Wm. Jones on the Gods of Greece. Aſiat. Reſ. vol. i. p. 230.

[k] Kirch. China, p. 71.

[l] Ibid. p. 72.

nus,

nus, Ceres, and Derceto, is a perſonification of the Ark.

If from this extended ſurvey of the ſettlements of the Minyæ we once more revert to Theſſaly, from which country they were feigned to have ſailed in queſt of the golden fleece, I apprehend, that we ſhall find the ſame race under the name of *Magnetes*, ſeated in Magneſia and in the vicinity of the city Thebæ [m]. I have already obſerved, that the Argo was ſuppoſed to have been built at Pagaſæ, a promontory of Magneſia; and I ſuſpect, that the appellation *Magnetes* is nothing more than a variation of *Manetes*, *Menetes*, or *Minyæ*. Magnes, from whom the country is ſaid to have received its title, was the ſame perſon as Manes or Noah: hence he is deſcribed as the ſon of Argus, the fabulous builder of the Argo [n]; the father and the ſon, as was uſual in the imaginary genealogies of pagan mythology, being equally the great

[m] This Thebæ was ſituated on the ſouthern ſide of the Pagaſean bay, and received its name, like the Egyptian, the Beotian, and the Cilician Thebæ, from Thebah, *the Ark*. Strab. Geog. lib. ix. p. 433.

[n] Αργε τε Φριξε, και Περιμηλης της Αδμητε Θυγατρος, εγενετο Μαγνης. Ουτος ωκησεν εγγυς Θεσσαλιας, και την γην ταυτην απ' αυτε Μαγνησιαν προσηγορευσαν οι ανθρωποι. Anton. Liber. Metam. cap. 23.

patriarch. Magnes however was not always eſteemed the offspring of Argus; he was ſometimes alſo ſuppoſed to be the ſon of Eolus: but this ſecond genealogy, which is no leſs fabulous than the former, will only ſerve equally to ſhew his connection with the hiſtory of the deluge. From Deucalion and Pyrrha, according to Apollodorus, ſprung Hellen, the reputed father of the Hellenes; and from Hellen and the nymph Orſèis, Dorus, Xuthus, and Eolus[o]. Jamblichus varies in ſome meaſure from this account, and aſſerts, upon the authority of certain Babylonian records, that Hellen was the ſon of Jupiter[p]. This diſcrepancy however between the two narratives is more apparent than real; for Ham, whom I apprehend to be the ſame perſon as Hellen, was frequently worſhipped, no leſs than his father Noah, under the name of *the ſolar Jove*. Xuthus eſpouſed Creüſa, the daughter of Erechtheus, and begot Achèus, and Ion; Dorus became the father of the Dorians; and Eolus took to wife Enaretè, who bore him ſeven ſons, Critheus, Siſyphus,

[o] Apollod. Bibl. lib. i. cap. 7.

[p] Εν δε τοις Βαβυλωνιων ακουειν ἱεροις, Ἑλληνα γεγονεναι Διος· τον δε Δωρον, και Ξουθον, και Αιολον. Jamb. de Vita Pythag. cap. 34. Apollodorus alſo mentions, that ſome eſteemed Hellen the ſon of Jupiter.

Atha-

Athamas, Salmoneus, Deïones, Magnes, and Perieres[q]. Such was the manner, in which the Greeks pretended to account for the origin of their nation; the whole however of this geneałogy conſiſts partly of mythological repetitions, and partly of corrupted traditions of real events. Hellen, or Ham, ſeems to be El-Ain, *the divine fountain of heat*; Dorus is the contracted form of Ador, *the illuſtrious one*, an epithet frequently beſtowed upon the gods of the Gentiles[r]; Xuthus is moſt probably the Babylonian Cuth, or Cuſh; and Ion, from whom the Greeks ſuppoſed the Ionians to have received their name, is Ionah, *the dove*.[s] From *Ionah* the Hindoos, upon the introduction of the Phallic worſhip, derived their term *Yoni*, beſtowing at the ſame time upon the Ionian followers of Deucalion the appellation of *Yonijas*, or *worſhippers of the Yoni*[s]. As for the ſeven ſons of Eolus, they appear to be the ſame as the ſeven Cabiri or Titans, though ſome matters are ingrafted upon their fabulous hiſtory, which do not properly belong to the Noëtic family. Critheus, or Cretheus, was the reputed grandfather of

[q] Apollod. Bibl. lib. i. cap. 7.

[r] Thus Atargatis, Adrammelech, Dardanus.

[s] Vide ſupra p. 85.

Jaſon; Siſyphus was ſuppoſed to have been an ancient king of Corinth[t]; Athamas was the ſovereign of Thebah, or the Ark, and the father of the marine deity Hercules-Melicerta[u]; Deïones is Da-Ionah, *the dove*; and Perieres is Phri-Eres, *the Sun*. With regard to Salmoneus, he was ſo inflated with pride, that he imagined himſelf equal to Jupiter, and attempting to imitate the dread artillery of heaven was ſtruck with lightning[x]; a tradition probably founded upon the crime and puniſhment of Nimrod. Magnes, the ſeventh of the ſons of Eolus, who was ſometimes, as I have juſt obſerved, thought to be the offſpring of Argus, eſpouſed the marine nymph Naïs, and became the father of Polydectes and Dictys. Theſe ſettled in the iſland Seriphus, where Perſeus, and his mother Danaè, were ſuppoſed to have landed from the ark, within which they had been incloſed by Acriſius[y]. Both Polydectes and Dictys are characters equally mythological; the former being Bola-Dag-Theus, *the god of the lordly arkite fiſh*, and the latter, Dag-Theus, *the fiſh deity*.

t Vide ſupra p. 163.
u Vide ſupra vol. i. p. 254.
x Apollod. Bibl. lib. i. cap. 9.
y Ibid.

The Magnetes or Manetes then being the ſame as the Minyæ or Noachidæ, we meet with them in ſeveral different countries beſides, Theſſaly. One of their colonies eſtabliſhed themſelves at Apamea, where they religiouſly preſerved a traditional remembrance of the deluge. Hence we find a medal, the exact counterpart of the Apamean coin, repreſenting the egreſs of Noah and his conſort from the Ark, inſcribed *Magneton Apameon*[z]. Another body of Magneſian coloniſts fixed their reſidence in Lydia; and were addicted to the worſhip of a very ancient ſtatue of the Mother of the gods. This ſtatue was placed upon a rock denominated *Coddinus*, and was ſuppoſed to be the workmanſhip of Broteas, the ſon of Tantalus[a]. The rock *Coddinus* I apprehend to have been a ſtone of the ſame nature as the cube of Mercury, and the ſtone *Mnizur*; both of which, as I have already obſerved, were introduced into the arkite Myſteries in alluſion

[z] See the print of it: Bryant's Anal. vol. ii. p. 230.

[a] Ἐτι Μαγνησι γε, οἱ τα προς Βορραν νεμονται τυ Σιπυλου, τουτοις επι Κοδδινου πετρα Μητρος ἐστι θεων αρχαιοτατον ἁπαντων αγαλμα· ποιησαι δε οἱ Μαγνητες αυτο Βροτεαν λεγυσι τον Τανταλυ. Paus. Lacon. p. 266.

to

to the altar built by Noah [b]. A third colony of the Magnetes migrated firſt from Theſſaly into Crete [c]; and afterwards from Crete into the neighbourhood of Epheſus. Their leader is ſaid to have been Leucippus, the ſon of Car; and to the new city, which they built, they gave their accuſtomed name of *Magneſia* [d]. This migration is probably real; but Leucippus, the ſuppoſed conductor of it, is a fictitious character, as will ſufficiently appear, when we conſider, that he is repreſented as being the ſon of Car, who was the offspring of Phoroneus, or *the arkite Noah*. From Car Megara received its name; and he is reported to have firſt introduced into that city the Myſteries of Ceres [e]. Car is *the Sun*; Me-

[b] Coddinus may poſſibly be compounded of Cod-da-Nuh, (כוד-דא-נח) *the fire-ſtone of Noah*.

[c] Conon. Narrat. 29.

[d] Εστι δε και ἑτερα Μαγνησια περι Εφεσον, εκτισμενη ὑπο Λευκιππε τε Καρος, μετοικησαντος εκει συν Μαγνησι τοις εκ Κρητης. Schol. in Apoll. Argon. lib. i. ver. 584.

[e] Κληθηναι δε ὑτω την πολιν φασιν επι Καρος του Φορωνεως, εν τη γη ταυτη βασιλευοντος· τοτε πρωτον λεγουσιν ἱερα γενεσθαι Δημητρος αυτοις, και τους ανθρωπους ονομασαι Μεγαρα. Pauſ. Attic. p. 95. In this paſſage, though it is not abſolutely ſaid, that Megara was ſo called from Car, yet, ſince it received its name during his imaginary reign, it is evident, that it was thus deſignated in honour of him.

gara

gara is Ma-Car-Ai, *the land of the great Sun*; and Leucippus, who is the ſame mythological character as his progenitors Car and Phoroneus, is Luc-Hippos, *the Hippian Sun.* Ceres, as I have frequently obſerved, is the Ark; and the eſtabliſhment of the ſolar worſhip occaſioned her temple at Megara to be called *Megaron*, in honour of Ma-Car-On, *the great Sun* [f].

The king of the Theſſalian Magnetes, at the time of the Argonautic expedition, is ſaid to have been Acaſtus; and he is deſcribed as having embarked in that enterpriſe. He was the ſon of Pelias, and the huſband of Hippolytè. His wife entertained an illicit paſſion for Peleus; and, upon his refuſing to gratify her deſires, ſhe accuſed him to her huſband of having attempted her chaſtity [g]. This legend is merely a repetition of the ſtories of Bellerophon [h], and Hippolytus; and the ap-

[f] Ενταυθα και της Δημητρος το καλουμενον Μεγαρον· ποιησαι δε αυτο βασιλευοντα Καρα ελεγον. Pauſ. Attic. p. 97.

[g] Schol. in Apoll. Argon. lib. i. ver. 224.

[h] Hence Horace very naturally joins together the two fables of Bellerophon and Peleus.

Ut Prætum mulier perfida credulum
Falſis impulerit criminibus, nimis
Caſto Bellerophonti
Maturare necem, refert.

Narrat

pellations *Hippolytè*, and *Hippolytus*, are equally derived from the ſacred title *Hippa*.

In this wide diſperſion of the Minyæ, Manetes, or Noachidæ, we may naturally expect to meet with ſome traces of them in Armenia, where the Ark firſt grounded, after the diluvian waters had begun to abate; nor ſhall we be diſappointed. Nicolaus Damaſcenus ſpeaks of a city in that country, denominated *Minyas*, which was ſituated at the foot of a great mountain called *Baris*; and he further obſerves, that a conſtant report had prevailed, that, at the time of the flood, many perſons fled there, and were preſerved. One, in particular, was conveyed in an ark to the very ſummit of the mountain [i]. This Armenian *Minyas* is by the prophet Jeremiah denominated *Minni*, and connected with Ararat, where the Ark is ſaid by Moſes to have firſt landed [k]. I ſcarcely know any teſtimony

Narrat pene datum Pelea Tartaro,
Magneſſam Hippolyten dum fugit abſtinens.
Hor. lib. iii. od. 7.

[i] Nic. Dam. apud Joſeph. Ant. Jud. lib. i. p. 12. Edit. Hud.

[k] "Call together againſt her the kingdoms of Ararat, Min-"ni, and Aſhchenaz." Jerem. li. 27. The Chaldee Paraphraſt, in his expoſition of this paſſage, reads *Arminni* for *Minni*; whence evidently is derived the word *Armenia*, or Ar-Minni-Aia, *the mountainous land of the Minyæ*. Minnith in the country

more deciſive than this, that the Minyæ, and conſequently the Argonauts, are immediately connected with the deluge.

Jaſon, upon his arrival at Colchi, demanded of Eëtes the golden fleece; and was told in anſwer, that, before he could expect to receive ſo rare a gift, he muſt tame to the plough the brazen-footed bulls, which breathed fire and ſmoke from their noſtrils. Theſe bulls I ſuſpect to have been nearly allied to the bull Moloch, within whoſe brazen ſtatue, violently heated for the purpoſe, the Canaanites and Phenicians were accuſtomed to burn their children alive. The ſame horrid ſacrifices are alluded to in the fabulous hiſtory of the Cretan Minotaur, which is ſaid to have yearly devoured ſeven Athenian youths. Noah was uſually repreſented under the ſymbol of a bull, as his allegorical conſort the Ark was under that of a heifer; and, when he was afterwards, in conſequence of the union of the two ſuperſtitions, adored in conjunction with the ſolar fire, his deluded poſterity imagined, that his favour was beſt acquired by devoting their children to him as a burnt-offering.

country of the Ammonites ſeems to have received its name from the ſame worſhip of Minyas, Menu, or Noah. Judg. xi. 33.

The

The Colchian bulls then I conceive to have been two images of Baal-Moloch, or Oſiris, for theſe deities, being all equally the great helio-arkite patriarch, were all equally worſhipped under the form of a bull; and the fable of their breathing fire from their noſtrils is nothing more than a literal deſcription of the brazen ſtatue of Moloch, when heated for a ſolemn ſacrifice.

Jaſon, having tamed the bulls, demanded of Eëtes the fleece agreeably to his promiſe; but, inſtead of ſucceeding, he met with a threatening refuſal. Medèa however aſſiſted him with her incantations to lay aſleep the dragon which guarded the fleece; and thus at length he effected his purpoſe. This dragon is ſaid to have been the offspring of Typhon and Echidna the daughter of Styx; and to have been the brother of Gorgon, Cerberus, Scylla, Chimera, the Theban Sphinx, the Hydra of Lerna, and the ſerpent of the Heſperides[l]. Pindar deſcribes him as being equal in bulk to a galley of fifty oars;

——— Δρακοντος
Δ' ειχετο λαβροταταν γενυων,
Ὃς παχει μαχει τε πεν-
τηκοντορον ναυν κρατει[m].

[l] Hyg. Fab. p. 12.
[m] Pind. Pyth. iv. ver. 434.

and

and Tzetzes mentions a wild fable of his having gone in queſt of the golden fleece as far as the iſland of the Pheacians, where he was ſlain by Diomede [n]. He was doubtleſs the grand ſolar ſymbol, adored alike in almoſt every nation upon the face of the earth; and he appears to have been ſo cloſely connected with the brazen bulls in conſequence of the junction of the two great primitive ſuperſtitions. It is poſſible, that the account given of him by Pindar may not be a mere poetical exaggeration. Though I do not believe, that an Argonautic expedition ever literally took place, yet I think it in the higheſt degree probable, that the ophio-arkite worſhip prevailed in the region of Colchis. Hence perhaps we may venture to conjecture, that this enormous dragon was a ſerpentine temple, like that of Abury, erected in honour of the ſolar deity. With regard to the legend of his having been ſlain by Diomede, it ſerves only to ſhew the propriety of the ſuppoſition, that, though there may have been a predatory war between the Greeks and the Illienſes, yet all Homer's heroes are purely mythological.

[n] Φαιακες σεβονται τον Διομηδη, οἵτινες εισι περι το Ιονιον πελαγος, ὁτι τον δρακοντα απειλεν εκ Κολχων εκεισε ελθοντα προς ζητησιν του χρυσου δερως. Tzet. in Lycoph. ver. 630.

I ſhall

I ſhall now proceed to conſider the characters of thoſe Argonauts, whoſe hiſtory has not yet been examined along with that of their leader Jaſon.

The two moſt remarkable perſons among the followers of Jaſon are Caſtor and Pollux; at leaſt they are the two, with which the preſent Diſſertation is moſt particularly concerned, becauſe they are uſually known by the name of *Dioſcori*, one of the many titles of the Cabiri. This circumſtance indiſputably proves the connection of the Argonautic voyage with thoſe deities, and conſequently ſerves as an additional proof of its alluſion to the deluge. With the uſual irregularity of ancient mythology, the Dioſcori, like moſt of the other heathen gods, were variouſly multiplied. The three eldeſt, according to Cicero, were denominated *Anactes*; and were ſuppoſed to be the children of the moſt ancient Jupiter and Proſerpine. Their names were *Tritopatreus*, *Eubuleus*, and *Dionyſius*. The two next were *Caſtor* and *Pollux*, the offspring of the third Jupiter and Leda. The three laſt were *Alco*, *Melampus*, and *Emolus*; who were the children of Atreus, the ſon of Pelops, and conſequently the brothers of the Homeric Agamemnon and Menelaus [o]. Ci-

[o] Διοσκοροι etiam apud Graios multis modis nominantur. Primi

cero calls only the three firſt of theſe deities *Anactes*, but Plutarch gives the ſame title to Caſtor and Pollux [p]. Pauſanias likewiſe ſtyles them *Anactes*; and aſſigns to them two ſons, *Anaxis*, and *Mnaſinous* [q]. Their Myſteries were celebrated by the Amphiſſentians, and they were eſteemed the ſame as the Curetes, or Cabiri [r].

As for the word *Anak*, it is evidently not a Grecian, but a Phenician term. It ſeems to be compounded of Ain-Ac, *the fountains of the Ocean*, as the ſimilar appellation *Titan* is of Tit-Ain, *the fountains of the deluge*; and it is more than probable, that the ſons of Anak, whoſe proweſs abundantly appears from Holy Scripture, were the very ſame as

Primi tres, qui appellantur Anactes, Athenis ex Jove rege antiquiſſimo et Proſerpina nati, Tritopatreus, Eubuleus, Dionyſius. Secundi duo Jove tertio nati, et Leda, Caſtor et Pollux. Tertii dicuntur a nonnullis Alco, et Melampus, Emolus, Atrei filii, qui Pelope natus fuit. Cic. de Nat. Deor. lib. iii. cap. 21.

[p] Τιμας ισοθεως εσχον Ανακες προσαγορευθεντες. Plut. in Vita Theſei.

[q] Μετα δε ταυτα Διοσκυρων ναος· αγαλμα δε αυτοι τε και οι παιδες εισιν, Αναξις και Μνασινους, συν δε σφισιν αι μητερες Ἱλαειρα και Φοιβη—Πλησιον δε των Ανακτων—. Pauſ. Corin. p. 161.

[r] Αγουσι δε και τελετην οι Αμφισσεις Ανακτων καλουμενην παιδων· οιτινες δε θεων εισιν οι Ανακτες παιδες, ου κατα ταυτα εχω ειρημενον· αλλα οι μεν ειναι Διοσκυρους, οι δε Κουρητας, οι δε πλεον τι επισασθαι νομιζοντες, Καβειρους λεγουσι. Pauſ. Phoc. p. 896.

the Titans, the Minyæ[s], or the Noachidæ. The author of *the book of Joſhua* indeed, according to our preſent tranſlation, *apparently* repreſents Anak as a Canaanite, and mentions his three ſons Sheſhai, Ahiman, and Talmai[t]; but it is evident, that the title of *Anakim* was not confined to theſe three alone, for the ſame author ſpeaks of them, as Moſes had done before him, as a nation[u]. *Anak* in fact, like *Titan*, ſignifies *a diluvian*; and *the* Anak κατ' εξοχην was Noah: accordingly we are informed by Auſonius[x], that *Phanac* was one of the names of Bacchus; and hence *Beni-Anak*, or *the children of the diluvian*, was latterly the appellation, not of a private family, but of a whole people[y]. The verſe therefore, in which Sheſhai, Ahiman, and Talmai, are mentioned, ought to be tranſlated as follows; "And Caleb drove thence

[s] When I ſpeak of the ſcriptural Anakim being the ſame as the Titans, or Minyæ, I mean, not the *original* Titans or Minyæ, but their *poſterity*. Hence, the Titans, that is the Titanic deſcendants, are very properly ſaid by the Sibyl to have been concerned in the building of Babel.

[t] Joſh. xv. 14.

[u] Joſh. xi. 22. and xiv. 12. — Numb. xiii. 28. — Deut. ii. 10.

[x] Auſon. Epig. 30.

[y] The ſame mode of deſignating their tribes ſtill prevails among the Arabs. See Niebuhr's Travels.

"three

"three ſons (i. e. three of the children) of "Anak, (or *the diluvian*) even Sheſhai, Ahi-"man, and Talmai, children of Anak:" inſtead of, "And Caleb drove thence *the* three "ſons of Anak,—*the* children of Anak." Accordingly, if we recur to the original, we ſhall find that it reads שלושה בני "three ſons," not השלושה בני "the three ſons[z]." Mr. Bryant ſuppoſes, and I think very juſtly, that the Gentile appellation *Phenix* is merely the compound term *Ph'Anak:* but, however this may be, it is at leaſt evident, that the Anakim were by no means confined to the land of Canaan. Some of their colonies migrated into Greece, moſt probably in conjunction with the Cadmonites and Hermonites; and their reputation for valour ſtood ſo high, that their Gentile title *Anak* or *Anax* was adopted into the language of the Hellenes, and the ſignification of *king* annexed to it. Hence we find, that their name very frequently occurs in the hiſtory and mythology of Greece. Thus Pauſanias mentions, that the Phliaſians had a temple called *Anactoron*, in which was kept a chariot reported to have belonged to Pelops; and that they

[z] The ſame mode of expreſſion is accurately preſerved by the author of *the book of Judges*. See Judg. i. 20.

preſerved a tradition of a very ancient king *Aras*, whom they believed to have been contemporary with Prometheus the ſon of Iapetus [a]. Anactoron was the temple of Anak-Tor, *the diluvian bull*; Aras is a mere perſonification of Ares, *the Sun*; and Pelops, who is ſo conſpicuouſly introduced into the myſtic rites of the Anactes, is a ſimilar perſonification of P'El-Op, *the divine ſerpent*. Accordingly, he is repreſented as being the father of Atreus, from whom ſprung the third race of Dioſcori, conſiſting of Alco, Melampus, and Emolus. Atreus is Adar-As, *the illuſtrious god of fire* [b]; Alco is Al-Con, *the divine ſolar prieſt*; Melampus [c] is M'El-Am-Bus, *the great ſolar bull*; and Emolus is Am-El, *the burning Sun*. Pauſanias alſo notices a colony from Corinth, where ſo many arkite memorials were preſerved, which called themſelves *Anactorii* [d]; and he further aſſerts,

[a] Φλιασιωι γαρ Προμηθεα γενεσθαι τω Ιαπετου κατα τον αυτον χρονον φασιν Αραντα.—Του δε Ανακτορου καλουμενου προς τω οροφω Πελοπος αγαλμα λεγουσιν ανακεισθαι. Pauſ. Corinth. p. 143.

[b] Perhaps Atreus may be the *Atri* of the Hindoos. See Inſtit. of Menu, p. 5. and Aſiatic Reſ. vol. iii. p. 111. in which Atri is ſaid to have travelled into the Weſt.

[c] Melampus was ſuppoſed to have firſt introduced the Phallic worſhip into Greece. Vide ſupra vol. i. p. 366. note d.

[d] —Ανακτοριους αποικους Κορινθιων οντας—. Pauſ. i. Eliac. p. 437. It may not b improper to obſerve, that this colony was

that, during the reign of the autochthon Anak, and his ſon Aſterius, the whole region of Miletus bore the title of *Anactoria*[c]. It is obſervable, that *Aſterius* is the very name, by which the Cretan Taurus, Italus, Talus, or

was ſeated in Acarnania, the ancient land of the Curetes. Ανακτοριον, Ακαρνανιας πολις, κ. τ. λ. Steph. Byzan. p. 127.

[c] Μιλησιοι δε αυτοι τοιαδε τα αρχαιοταλα σφισιν ειναι λεγουσιν· επι γενεας μεν δη Ανακτοριαν καλειϑαι την γην, Ανακτος τε αυτοχϑονος και Αστεριου βασιλευοντος του Ανακτος. Pauſ. Achaic. p. 524. It is worthy of notice, that Delos, which was ſuppoſed to have been once a floating iſland, and which was famed for the worſhip of Latona, Apollo, and Diana, was formerly called *Aſteria*. (Nonni Dionyſ. lib. xxxiii. p. 552.—Anton. Liber. Met. cap. xxxv. —Apollod. Bibl. lib. i. cap. 4.) According to Hyginus, Aſteria was the daughter of Titan, and was metamorphoſed by Jupiter firſt into a quail, and afterwards into a floating iſland. (Hyg. Fab. 53.) The ſame ſtory is related by Tzetzes, who further adds, that Aſteria was the ſiſter of Latona. (Tzet. in Lycoph. ver. 401.) This Aſteria, who is deſcribed as the daughter of Titan, or *the diluvian*, and who is feigned to have been metamorphoſed into a floating iſland, is merely As-Tora, *the arkite heifer of the ſolar Noah*. Accordingly, as the Ark was denominated *Aſteria*, ſo the god of the Ark was called *Aſterius* or *Taurus*. Heſiod agrees with Tzetzes in making Aſteria the ſiſter of Latona; but he ſuppoſes her to have eſpouſed Perſes, and to have received from Jupiter the higheſt honours amidſt the ſtars of heaven. (Heſ. Theog. ver. 409.) Here we find, that Aſteria is the Moon no leſs than the Ark; whence ſhe is repreſented as the conſort of Perſes, or the Sun. Περσην τον ηλιον λεγει. Schol. in loc. Aſteria in ſhort is manifeſtly the ſame as the Phenician Aſtartè. Vide ſupra vol. i. p. 103.

Jupiter, was deſignated [f]; and we are informed by Lycophron, that his temple was called *Anactoron:*

——— Δικταιον εις Ανακτορον,
Δαμαρτα, Κρητης Αζερῳ ζρατηλατη [g].

nor ſhall we be ſurpriſed at this coincidence, when we find, that the Cretans were ſuppoſed to have eſtabliſhed a colony at Miletus [h]. There was a town likewiſe called *Anacè* in Achaïa [i]; and part of the Athenian tribe of Hippothoön was denominated *Anacèa* [k].

The accounts, which are given of the birth of Caſtor and Pollux, are by no means uniform. The moſt common ſtory is, that Leda, the wife of Tyndarus, was debauched by Jupiter in the form of a ſwan, while at the ſame time ſhe cohabited with her huſband. In conſequence of this ſhe produced two eggs; out of the firſt of which proceeded Pollux and Helena, who were the children of Jupiter; and out of the ſecond, Caſtor and Clytemneſtra,

[f] Vide ſupra vol. i. p. 404.
[g] Lyc. Caſſ. ver. 1300.
[h] Pauſ. Achaic. p. 524.
[i] Ανακη, πολις Αχαϊας. Steph. Byzan. p. 127.
[k] Ανακαια, δημος της Ιπποθοωντιδος φυλης. Ibid.

temneſtra, who were the offspring of Tyndarus[l]. Heſiod however, according to the ſcholiaſt upon Pindar, makes both Caſtor and Pollux to be the ſons of Jupiter; and aſſerts, that Helena was his daughter, by one of the nymphs of the Ocean[m]. The ſcholiaſt upon Aratus mentions only *one* egg, which produced the Dioſcori and Helena[n]. This I apprehend to have been the original number, the addition of the *ſecond* egg being a ſubſequent corruption. But the primitive fable ſeems to have been moſt accurately preſerved by Tzetzes. He informs us, that Jupiter, having changed himſelf into a ſwan, enjoyed, in that ſhape, the perſon of Nemeſis, daughter of Oceanus[o]. She produced an egg, and

[l] *Gemino ovo* dicit reſpiciens ad cygnum. Duo enim ova peperiſſe dicitur Leda, alterum ex Jove, ſub ſpecie cygni, ex quo nati ſunt Pollux et Helena; alterum ex Tyndaro, ex quo Caſtor et Clytemneſtra. Schol. in Horat. de Art. Poet.

[m] Ὁ μεν Ἡσιοδος αμφοτερους Διος ειναι γενεαλογει.—ὑτε Ληδας ὑτε Νεμεσεως διδωσι την Ἑλενην, αλλα θυγατερα Ωκεανυ (θυγατρος) και Διος. Schol. in Pind. Nem. x. ver. 150. The ſenſe ſhews, that θυγατρος ought to be inſerted between Ωκεανυ and και, though it does not appear in the Scholia.

[n] Κατα τους πολλους ὡμιλησε Νεμεσῃ, κατα δε τινους Ληδῃ· εκ δε της Ληδας, την Ἑλενην γενεσθαι, και τους Διοσκουρους εν ᾠῳ λεγουσι. Schol. in Arat. Phæn. p. 38.

[o] According to the author of *the Cyprian verſes*, Nemeſis changed herſelf into a fiſh, in order that ſhe might eſcape the embraces of Jupiter.—Athen. Deipnoſ. lib. viii. p. 334. This fable

left it in a marſh; where a ſhepherd found it, and brought it to Leda. That princeſs carefully preſerved it in an ark; and, in due ſeaſon, Helena, Caſtor, and Pollux, iſſued from it[p]. The ſame ſtory is related by the ſcholiaſt upon Callimachus, who adds, that the circumſtance happened at Rhamnus in Attica[q]. Tzetzes alſo mentions, that ſome mythologiſts feigned, that Jupiter metamorphoſed himſelf into a ſtar; and in that form begot the Dioſcori, and Helena[r].

Theſe ſeveral fables appear to me to admit of a very eaſy explanation. Perhaps the beſt

fable ſerves to point out to us the relation, which the hiſtory of Nemeſis bears to the deluge.

[p] Ζευς γαρ ὁμοιωθεις κυκνῳ μιγνυται Νεμεσει τῃ Ωκεανου θυγατρι, εις χηνα ὡς ληρουσιν αυτης μεταβαλουσης. Ἡ δε τεκουσα ωον, ᾧ τῳ ἐλει αυτο κατελειπε. Ποιμην δε ἑυρων, τῃ Λητῳ κομιζει· ἡ δε λαρνακι θεμενη, ἐφυλαττε. Χρονῳ δε τῳ καθηκοντι, Ἑλενη γενναται ἐκ τε ωε, ἡν ὡς ἰδιαν παιδα ἡ Λητω ανετειφε. Τινες δε και Καστορα και Πολυδευκην ἐκ τε αυτε φασιν ωου γεννηθηναι. Tzet. in Lycoph. ver. 88.

[q] Ῥαμνους δημος Αττικης, ἐνθα τῃ Νεμεσει ὁ Ζευς συνεκαθευδησεν· ἡτις ἐτεκεν ωον, ὁτε ἑυρουσα ἡ Λητω ἐθερμανε, και ἐξεβαλε τους Διοσκουρους και Ἑλενην. Schol. in Call. Hymn. ad Dian. ver. 232. See alſo Apollod. Bibl. lib. iii. cap. 9. and Pauſ. Achaic. p. 533.

[r] Αλλοις δε τισιν ἑυρων ἱστορικοις, ὁτι ὁ Ζευς ἀετῳ εικασθεις, και μιγεις Λητῳ, Καστορα και Πολυδευκην γεννᾳ· ὑστερον δε ἀτως, ὡς ἐφημεν, την Ἑλενην. Tzet. in Lycoph. ver. 88. Lactantius ſays, that Leda and Nemeſis are the ſame perſon, which I am rather inclined to doubt. Leda Nemeſis. Lact. de Fal. Rel. lib. i. cap. 21.

com-

commentary upon them is a tradition preſerved by Hyginus, which has already been noticed in a former part of the preſent work. An egg of a vaſt ſize is ſaid to have fallen from heaven into the river Euphrates, and to have been rolled by fiſhes to the bank. Upon it perched a dove[s]; and out of it at length proceeded that Venus, who was afterwards called *the Syrian goddeſs*[t]. Mr. Bryant thinks, that this egg was the Ark; but I cannot help doubting the propriety of ſuch a ſuppoſition. In almoſt every oriental coſmogony, the egg was a ſymbol of the world; and ſuch I take it to be in the preſent caſe. The circumſtance therefore of its being rolled to land by fiſhes alludes to its emerging out of the diluvian waters; and the fable of Venus iſſuing from it ſeems only to mean, that the Ark at length became viſible, after having been long concealed in the midſt of fogs and clouds, and after having been buried as it were in the boſom of the vaſt deep[u].

[s] So Ampelius reads, and not *doves* in the plural, like Hyginus. Dicitur et in Euphrate fluvio ovum piſcis in ora fluminis *columba* aſſediſſe dies plurimos, et excluſiſſe deam benignam et miſericordem. Amp. cap. 2.

[t] Hyg. Fab. 197.—Vide ſupra vol. i. p. 81, 82.

[u] For the reaſon why the Ark, and the Noëtic family, were placed in the fabulous Hades, though in reality they floated upon the ſurface of the waters, vide ſupra vol. i. p. 230. The Cabi-

If we apply this tradition to the hiſtory of the Dioſcori, we ſhall find it a very ſatisfactory ſolution of their allegorical genealogy. Nemeſis ſignifies *vengeance*; and relates, I apprehend, like the name *Styx*, to the vengeance of God upon an impenitent world. But, this vengeance, while it deſtroyed the ancient globe of the earth, produced a ſecond mundane egg, the renovated poſtdiluvian world. And this ſecond mundane egg may be metaphorically ſaid to have been contained in the Ark; inaſmuch as the Ark, by comprehending within its womb the Noëtic family and all kinds of animals, which were the rudiments of the new world, virtually comprehended the new world itſelf[x]. This ſeems

Cabiric cave of the Phigalenſian Ceres was another emblem of the great central mundane cavity; and the poſition of the goddeſs within it is exactly equivalent to the poſition of Venus within the egg.—Vide ſupra p. 14.

[x] Both this opinion, and the leading idea which pervades the whole of the preſent work, is remarkably confirmed by the ſecond of the Indian Avatar, which, according to Sir Wm. Jones, relates to the hiſtory of the deluge. In this Avatar, Viſhnou appears incarnate in the ſhape of a boar, trampling under his feet the demon Hayagriva, who is ſinking beneath the waves of the ſea. Upon his tuſks he ſupports a lunette, within the curvature of which is a repreſentation of the earth, embelliſhed with trees, mountains, and cities. (See the print, Maurice's Hiſt. of Hind. vol. i.) This lunette, I doubt not, is the lunar Ark; and the world is placed within it, for preciſely the ſame reaſon, that

to be the whole that is meant by the fable of Leda's placing the egg of Nemeſis in an ark, where it remained till it was hatched; when the Dioſcori and their ſiſter Helena iſſued from the Ark, in which they had been confined[y]. As for Leda, I am perſuaded, that ſhe is no other than Mylitta, the Aſſyrian Venus[z]; both their titles ſpringing equally from Mileda[a], *the goddeſs of generation*. The

that Leda is feigned to have placed the mundane egg within an ark. The ſymbol of a lunette, or an ark ſhaped like a creſcent, was uſed in the myſtical interment of Oſiris, which, as I have already ſhewn, ſignified nothing more than the entrance of Noah into his veſſel. Το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζουσι λαρνακα μηνοειδη. Plut. de Iſid. p. 368. As for the demon Hayagriva, he is evidently the ſame as the Egyptian Typhon, a mere perſonification of the deluge, from the dreadful ravages of which the Ark was preſerved by the benign care of providence, till the earth emerged from beneath the waters.

[y] Neocles of Crotona aſſerted, that the egg, out of which Helena was produced, fell from the moon. Νεοκλης ὁ Κροτωνιατης ἐφη απο της σεληνης πιπτειν το ωον, ἐξ ὑ την Ἑλενην γενηθηναι. Athen. Deipnoſ. lib. ii. p. 57. This notion evidently aroſe from the joint worſhip of the moon and the Ark, when the two great ſuperſtitions were united.

[z] Herod. lib. i. cap. 131.

[a] מילדה, or מולדתא. Hercules Miletus, concerning whom the old Iriſh writers ſay ſo much, ſeems to be Noah the generator. Miletus is the maſculine of Melitta or Mileda; and both terms equally allude to the phallic worſhip.

name

name of her huſband Tyndarus is probably a contraction of Tinin-Adar, *the illuſtrious fiſh*; while Rhamnus, the place where Nemeſis received the embraces of Jupiter, was ſo called from Ram-Nus, *the lofty Noah* [b]. Caſtor is Ga-As-Tor, *the illuſtrious ſolar bull*; Pollux, or, as the word is properly written, Polydeuces, is Bola-Dag, *the lordly fiſh*; and Helena ſeems to have derived her name from El-Ain, *the ſolar fountain of heat*. The ſtory of Jupiter's changing himſelf into a ſtar was probably invented, after the introduction of the Sabian ſuperſtition; and it is evidently connected with the two ſtars, which are uſually depicted over the heads of the Dioſcori [c]. Fulgentius makes even Saturn himſelf the ſon of Pollux [d]; nor ſhall we wonder at this circumſtance, when we conſider, that Pollux, Saturn, and

[b] Hence *Rhamnuſia* became a title of Rhea, Venus, Iſis, Proſerpine, or Hecatè; all of which are only different perſonifications, of the Ark. Apul. Metam. lib. xi. cited above vol. i. p. 147.

[c] Should the reader be diſpoſed to adopt the theory of Mr. Whiſton, that a comet was the natural cauſe of the deluge, the ſtar of Jupiter and the Dioſcori will remind him of the falling ſtar, which the Phenician Aſtartè is ſaid to have beheld in the courſe of her travels.—Vide ſupra vol. i. p. 82. note z.

[d] Saturnus Pollucis filius Opis maritus. Fulg. Mythol. lib. i. cap. 2.

Jupi-

Jupiter are equally the ſolar Noah, and that their ſuppoſed deſcent from each other is a mere genealogical repetition.

The Dioſcori are generally repreſented on horſeback, and Caſtor is ſuppoſed to have particularly excelled in the equeſtrian art. This, like moſt other fables of the ſame nature, is founded upon a perverſion of the ſacred term *Hiph*, or *Hippa*. Hence it was believed, that their horſes were given to them by Neptune[e]. It is a curious circumſtance, that the worſhip of the equeſtrian Dioſcori is not unknown in Hindoſtan; and it is particularly worthy of obſervation, that the genealogy there aſſigned to them ſerves to ſhew, how widely the ſymbol of the horſe was diffuſed, and how cloſely the worſhip of the Patriarch was united with that of the Sun, and the worſhip of the Ark with that of the Moon.

"Among the legends concerning the tranſ-
"formation of Devi, or Φυσις πολυμορφος," ſays Captain Wilford, "we find a wild aſtro-
"nomical tale in *the Naſatya Sanhita*, or *hiſtory*
"*of the Indian Caſtor and Pollux*. In one of
"her forms, it ſeems, ſhe appeared as Prabha,

[e] Neptunum autem pari conſilio munerâſſe; nam equos his, quibus utuntur, donavit. Hyg. Poet. Aſtron. lib. ii. cap. 22.

"or

" or *light*, and aſſumed the ſhape of Aſwini,
" or *a mare*, which is the firſt of the lunar
" manſions. The Sun approached her in
" the form of a horſe, and he no ſooner had
" touched her noſtrils with his, than ſhe con-
" ceived the twins, who, after their birth,
" were called *Aſwini-Cumarau*, or *the two*
" *ſons of Aſwini*. Being left by their parents,
" who knew their deſtiny, they were adopted
" by Brahma, who intruſted them to the care
" of his ſon Dacſha; and under that ſage
" preceptor, they learned the whole Ayurve-
" da, or *ſyſtem of medicine*. In their early age,
" they travelled over the world, performing
" wonderful cures on gods and men; and
" they are generally painted on horſeback, in
" the forms of beautiful youths, armed with
" javelins. At firſt, they reſided on the Cula
" mountains near Colchi [f]; but Indra, whom
" they had inſtructed in the ſcience of heal-
" ing, gave them a ſtation in Egypt near the
" river Cali, and their new abode was from
" them called *Aſwiſthan*.—According to ſome
" authorities, one of them had the name of
" *Aſwin*, and the other of *Cumar*; one of
" *Naſatya*, the other of *Daſra*: but, by the

[f] This affords another proof of the connection between the Hindoos and Colchians.

" better

" better opinion, thoſe appellations are to be
" uſed in the dual number, and applied to
" them both. They are alſo called *Aſwana-*
" *ſau*, becauſe their mother conceived them
" by her noſtrils; but they are conſidered as
" united ſo intimately, that each ſeems either,
" and they are often held to be one indivi-
" dual deity. As twin brothers, the two
" Daſras, or Cumaras, are evidently the Dioſ-
" cori of the Greeks; but, when repreſented
" as an individual, they ſeem to be Eſculapius,
" which my Pandit ſuppoſes to be Aſwiculapa,
" or *chief of the race of Aſwi.* That epithet
" might indeed be applied to the Sun; and
" Eſculapius, according to ſome of the weſt-
" ern mythologiſts, was a form of the Sun
" himſelf. The adoption of the twins by
" Brahma, whoſe favourite bird was the phe-
" nicopteros, which the Europeans changed
" into a ſwan [g], may have given riſe to the
" fable of Leda; but we cannot wonder at
" the many diverſities in the old mythologi-
" cal ſyſtem, when we find in the Puranas

[g] Both Eratoſthenes and Hyginus ſeem uncertain whether the bird of Leda was really a ſwan. Οὗτος ἐστιν ὄρνις ὁ καλούμενος μέγας, ὃν κύκνῳ εἰκάζουσι.—κ. τ. λ. Erat. Cataſ. 25. Hunc Græci κύκνον appellant, quem complures, propter ignotam illius hiſtoriam, communi genere avium ὄρνιν appellaverunt. Hyg. Poet. Aſtron. lib. ii. cap. 8.

" them-

" themſelves very different genealogies of the " ſame divinity, and very different accounts " of the ſame adventure [h]."

The Dioſcori then, being Hippian or Arkite gods, are, like the Cabiri, invariably repreſented as favourable to navigators. According to Hyginus, the privilege of ſaving mariners from ſtorms at ſea was conferred upon them by Neptune [i]; and both Strabo and Arrian agree in celebrating them as the protectors of ſeamen [k]. This imaginary influence, which they were ſuppoſed to poſſeſs over the tem-

[h] Wilford on Egypt.—Aſiat. Reſ. vol. iii. p. 168. According to Tacitus, the Dioſcori Caſtor and Pollux were worſhipped among the ancient Germans. He does not indeed mention their connection with horſes; but, which is a little remarkable, he ſpeaks of them, exactly in the Hindoo ſtyle, as being ſometimes two, and ſometimes one. The Germans denominated them *Alcis*, which may poſſibly be a contraction of Al-Ochi, *the gods of the occan*. Apud Naharvalos antiquæ religionis lucus oſtenditur. Præſidet ſacerdos muliebri ornatu, ſed *deos* interpretatione Romana Caſtorem Pollucemque memorant. *Ejus numinis* nomen *Alcis*. Nulla ſimulacra, nullum peregrinæ ſuperſtitionis veſtigium. Ut fratres tamen, ut juvenes venerantur. Tac. de Mor. Germ. cap. 43.

[i] Neptunum autem pari conſilio muneràſſe; nam——dedit poteſtatem naufragis ſaluti eſſe. Hyg. Poet. Aſtron. lib. ii. cap. 22.

[k] Τους δε Διοσκουρους επιμεληταις της θαλασσης λεχθηναι, και σωτηρας των πλεοντων. Strab. Geog. lib. i. p. 48. Οι μεν Διοσκουροι τοις πανταχου πλωϊζομενοις εναργεις φαινονται· και φανεντες σωτηρες γινονται. Arrian. Perip. Pont. Eux. p. 134.

peſtuous

peſtuous ocean, is beautifully deſcribed by Horace among the Latins, and by Homer among the Greeks.

Dicam et Alciden, puerosque Ledæ,
Hunc equis, illum ſuperare pugnis
Nobilem; quorum ſimul alba nautis
Stella refulſit,
Defluit ſaxis agitatus humor;
Concidunt venti; fugiuntque nubes;
Et minax (ſic Dî voluere) ponto
Unda recumbit [1].

Alcides' labours, and fair Leda's twins,
Fam'd for the rapid race, for wreſtling fam'd,
Shall grace the ſong; ſoon as whoſe ſtar benign
Through the fierce tempeſt ſhines ſerene,
Swift from the rocks down foams the broken ſurge,
Huſh'd fall the winds, the driving clouds diſperſe,
And all the threatening waves, ſo will the gods,
Smooth ſink upon the peaceful deep.
Francis.

Καστορα θ' ἱπποδαμον, και αμωμητον Πολυδευκεα,
- - - - - - - - - - - - - -
Σωτηρας τεκε παιδας επιχθονιων ανθρωπων,
Ωκυπορων τε νεων, ὁτε σπερχωσιν αελλαι
Χειμεριαι κατα ποντον αμειλιχον——

[1] Hor. lib. i. Ode 12.

——οἱ δ' ἐξαπινης ἐφανησαν
Χανθῳσι πτερυγεσσι δι' αἰθερος αἰξαντες·
Αυτικα δ' αργαλεων ανεμων κατεπαυσαν αελλας,
Κυματα δ' εσορεσαν λευκης ἁλος εν πελαγεσσι
Ναυταις [m].——

The Hippian Caſtor, and in arms renown'd
The blameleſs Pollux, to Olympian Jove
Fair Leda bore. Theſe, when the foaming waves
In mountains riſe, urg'd by the wintery blaſt,
Protection to the mariner afford.
Soon as they come, winnowing the buxom air
With golden pinions, ſtraight the burly winds
Are huſh'd in ſilence; and the wild uproar,
Of breakers daſhing on the whiten'd beach,
Is heard no longer.

Montfaucon mentions a curious monument dug up near Eſtè, repreſenting a vow performed to the Dioſcori, by Argenidas the ſon of Ariſtogenidas; in conſequence, as one might imagine, of his having eſcaped the perils of ſhipwreck. The deities are carved ſtanding upon a pedeſtal, while Argenidas is offering to them two pateræ upon an altar, the lower part of which exhibits a hog in baſs-relief. In the back ground is a diſmaſted veſſel floating upon the waves; and upon the land are four naked figures, which

[m] Hom. Hymn. ad Dioſcor.

ap-

appear to have juſt emerged from the water. Behind them is an Anacion, or *temple of the Anactes-Dioſcori*, as we may conclude from the Greek letters KEION yet remaining; and over the head of Argenidas is a ſerpent. The monument has ſo much ſuffered by the injuries of time, that the features both of the deities and their votary are entirely obliterated [n].

The hog, which here makes its appearance, is one of the arkite emblems, as is ſufficiently evident from the hiſtories of Adonis, Oſiris, and the Vara Avatar; and the ſerpent is merely the accuſtomed ſymbol of the Sun. Hence we find, that, in alluſion, to the ſolar worſhip, the charioteers of Caſtor and Pollux were called *Amphitus* and *Telchius* [o]; the firſt of which names is Am-Phi, *the oracular Sun*; while the ſecond is a corruption of Tel-Chin, *the prieſt of the ſolar deity*. The maritime Dioſcori in fine were the ſame as the Phenician Pataïci; whence, no doubt from an idea of their being propitious deities, the ſhip, in which St. Paul ſailed from Melita, was de-

[n] Supplem. to Montfaucon's Antiq. p. 103.

[o] —Amphito et Telchio, Caſtoris ac Pollucis aurigis. Plin. Nat. Hiſt. lib. vi. cap. 5.

corated with the figures of Caſtor and Pollux [p].

I have obſerved, that the ſtatues of the eight great Gods of Egypt were placed in a ſmall floating iſland, near Buto; which ſeems to have been deſigned, as a ſort of repreſentation of the Ark containing the Noëtic Ogdoad. A ſimilar cuſtom prevailed with reſpect to the Dioſcori. The Thalamatians maintained, that they were born in a ſmall iſland on the coaſt of Laconia, not larger than a rock, which was denominated *Pephnus*; and their brazen ſtatues, each of about a foot in length, were placed there in the open air [q]. The name *Pephnus*, or P'Iph-Nus, *the Hiph of Noah*, ſufficiently points out the original idea, that was attached to the iſland.

One of the moſt remarkable circumſtances in the mythological hiſtory of Caſtor and Pollux is their alternate death and revivification. According to the ſcholiaſt upon Pindar, they carried off by force Hilaïra and Phebè, who

[p] Acts xxviii. 11.

[q] Πεφνος επι θαλασσης προκειται δε νησις πετρας των μεγαλων ου μειζων, Πεφνος και ταυτη το ονομα. Τιχθηναι δε ενταυθα τους Διοσκουρους φασιν οι Θαλαμαται· τουτο μεν δη και Αλκμανα εν ασματι οιδε ειποντα.—Εν ταυτη τη νησιδι αγαλματα Διοσκουρων χαλκα, μεγεθος ποδιαια, εν ιπαιθρω της νησιδος εστιν. Pauſ. Lacon. p. 276.

were

were previouſly betrothed to Idas and Lynceus; and whoſe parents were Leucippus, and Philodicè the daughter of Inachus [r]. Idas and Lynceus, reſenting the injury done to their brides, attacked the twin brothers; and Pollux remained the only ſurvivor of the battle [s]. The ſtory however is related ſomewhat differently both by Apollonius, and Pindar. According to theſe writers, the quarrel aroſe reſpecting the diviſion of a booty conſiſting of oxen; but its conſequences were equally fatal to Caſtor, Idas, and Lynceus [t]. Pollux, grieved at the death of his brother, obtained from Jupiter the privilege, that they ſhould alternately live and die.

Μεταμειβομενοι δ' ενναλ-
λαξ, ἀμεραν την μεν παρα πατρι φιλῳ

[r] Λευκιππου δε και Φιλοδικης της Ιναχου, θυγατερες εγενοντο, Ἱλαειρα και Φοιβη. Ταυτας αρπασαντες εγημαν Διοσκουροι. Apollod. Bibl. lib. iii. cap. 9. It is remarkable, that the third daughter of Leucippus was called Arſinoè; a name, which was alſo beſtowed upon the arkite Venus, (Strab. Geog. lib. xvii. p. 800.) and which ſeems to be a corruption of Baris-Noè. This Arſinoè was believed by ſome to be the mother of Eſculapius, (Apollod. Bibl. lib. iii. cap. 9.) whoſe connection with the Dioſcori, in the mythology both of Greece and Hindoſtan, has been already pointed out. Vide ſupra vol. i. p. 99. and vol. ii. p. 223.

[s] Schol. in Pind. Nem. x. ver. 112.

[t] Apollod. Bibl. lib. iii. cap. 10.

Διϊ νεμονται, ταν δ' ὑπο κευθεσι γαι-
ας, εν γυαλοισι Θεραπνας,
Ποτμον αμπιπλαντες ὁμοιον. Επει
Τὐτον, η παμπαν θεος εμ-
μεναι, οικειν τ' ὐρανῳ,
Εἰλετ' αιωνα, φθιμενὐ Πολυδευκης
Καστορος εν πολεμῳ.
Τον γαρ Ιδας, αμφι βὐσιν πως χολω-
θεις, ετρωσεν χαλκεας λογχας αιχμᾳ.
Απο Ταὐγετὐ πεδαν-
γαζων, ιδεν Λυγκευς δρυος εν στελεχει
Ημενον. Κεινὐ γαρ επιχθονιων
Παντων γενετ' ὀξυτατον
Ομμα[u].

With conſtant interchange, the valiant pair
One day in high Olympus live, the next
In the dark realms of Hell. Fraternal love
Produced this wonderful viciſſitude:
For generous Pollux willingly reſign'd
Half of his birth-right, immortality,
That hapleſs Caſtor might again enjoy
The light of Phebus. Him ſtern Idas ſlew,
When dire contention for the lowing herd
Between them rag'd, as in a hollow oak
Secure he ſat; but eagle-ſighted Lynceus
Eſpied the chief, and to his brother ſhew'd him.

This conteſt reſpecting the oxen is only a repetition of the ſtory of the Teleboæ, and al-

[u] Pind. Nem. x. ver. 103.

ludes,

ludes, like the rape[x] of Phebè and Hilaïra, to the war between the votaries of the two great ſuperſtitions: while the deſcent of the Dioſcori into the infernal regions, and their return from them into the realms of day, ſeems to be a yet further corruption of the fable of the death and revival of Oſiris; or, in other words, the confinement of the patriarch within the gloom of the Ark, and his ſubſequent reſtoration to the light of heaven.

I have mentioned a tradition, that the ancient Orchomenians were excellent horſemen[y]. This notion aroſe from the ſtory of Erginus having overcome the Thebans in an equeſtrian battle[z]; a legend, the whole of which is apparently founded upon a miſconception of the terms *Orchomenus*, *Theba*, and *Hippa*. Hence we find, that Erginus, who was ſuppoſed to have been the ſon of Neptune, is ſaid to have joined the Argonautic expedition, along with his two brothers Ancèus, and Polyphemus, or, as he is termed by Pindar, Euphemus.

[x] The union of the two ſuperſtitions, as I have already obſerved, was frequently deſcribed under the allegory of a rape.

[y] Vide ſupra p. 183.

[z] Αριστοι δε ἱππικοι οἱ Ορχομενιοι. Εργινος γαρ ἱππῳ Θηβαιους νικησας, φορῳ ὑποτελεις εσχεν, Ἡρακλης δε αυτους ηλευθερωσεν. Tzet. in Lycoph. ver. 874.

——Ταιναρον εις ιεραν
Ευφαμος ελθων, υιος Ιπ-
πάρχυ Ποσειδαωνος, αναξ,
Τον ποτ' Ευρωπα Τιτυϊ θυγατηρ
Τικτε Καφισϊ παρ' οχθαις [a].

To the laſt of theſe three ſons of Neptune Apollonius aſcribes the ſame power of walking upon the waves, as that which Orion was imagined to have poſſeſſed.

Ταιναρον αυτ' επι τοισι λιπων Πολυφημος ικανε,
Τον ρα Ποσειδαωνι ποδωκειεςατον αλλων
Ευρωπη Τιτυοιο μεγαθενεος τεκε κυρη.
Κεινος ανηρ και ποντϊ επι γλαυκοιο θεεσκεν
Οιδματος, ουδε θοους βαπτεν ποδας, αλλ' οσον
ακροις
Ιχνεσι τεγγομενος διερη πεφορητο κελευθω.
Και δ' αλλω δυο παιδε Ποσειδαωνος ικοντο·
Ητοι ὁ μεν πολιεθρον αγαυϊ Μιλητοιο
Νοσφισθεις Εργινος, ὁ δ' Ιμβρασιης εδος Ηρης
Παρθενιης Αγκαιος υπερβιος· ισορε δ' αμφω
Η μεν ναυτιλιης ηδ' αρεος ευχετοωντο [b].

From Tenarus, that yawns with gulph profound,
Euphemus came, for rapid race renown'd.
By Neptune forc'd, Europa gave him birth,
Daughter to Tityus, hugeſt ſon of earth.

[a] Pind. Pyth. iv. ver. 78.
[b] Apoll. Argon. lib. i. ver. 179.

Whene'er

Whene'er he ſkimm'd along the watery plain,
With feet unbath'd he ſwept the ſurging main,
Scarce bruſh'd the ſurface of the briny dew,
And light along the liquid level flew.
Two other ſons of Neptune join'd the hoſt,
This from Miletus [c] on the Ionian coaſt
Erginus nam'd, but that from Samos came,
Juno's lov'd iſle, *Ancèus* was his name;
Illuſtrious chiefs, and both renown'd afar
For the joint arts of ſailing or of war.

Fawkes.

I am inclined to think, that, in this tradition of Neptune and his three ſons, we once more recognize the great patriarch and his triple offſpring. Neptune accordingly is deſcribed as the conſort of Europa [d], whom we have already ſeen to be the ſame mythological

[c] The reader will recollect, that the whole region of Miletus was once called *Anactoria*, from the helio-diluvian worſhip there eſtabliſhed. Vide ſupra p. 213.

[d] I have ſtated, that the continent of Europe did not receive its name from Europa, but from the worſhip of Eur-Op, *the ſolar ſerpent*. Vide ſupra vol. i. p. 180. note u. It is proper however to obſerve, that ſeveral authors, ſuch as Col. Vallancey, M. Court de Gebelin, and Signor Anton. Vieyra, ſuppoſe Europe to have been ſo called from its weſtern ſituation. ערב ſignifies *the Weſt*; and it was indifferently pronounced *Gharb, Gharv, Harb, Warb, Erb, Erab, Europ*. In a ſimilar manner, the name, by which the Iriſh deſignate Europe, is variouſly written *Aorp, Eorp, Orb, Earb, Arb, Orp*. See Vallancey's Vind. of Anc. Hiſt. of Ireland, p. 306. et infra.

cha-

character as Iſis, Aſtartè, or the Ark. Apollonius and Pindar make her the daughter of Tityus, who was eſteemed the largeſt of all the progeny of the earth; and ſuch no doubt he was, for, like Typhon, he is merely a perſonification of Tit-Theus, *the divine deluge*, which, as we are informed upon inſpired authority, principally iſſued from the great central abyſs. Ariſtotle has preſerved a ſingular tradition reſpecting Ancèus, which may poſſibly be a mutilated corruption of a well known part of the Noëtic hiſtory. He is ſaid to have been a huſbandman, and to have planted a vineyard; but he was prevented from enjoying the fruit of his labour, being ſlain, according to Pherecydes, in hunting the Caledonian boar[e]. It is not improbable, that this boar was originally the ſame as that, by which Adonis was killed; as that, which rent the ark of Oſiris; and as that, into which Viſhnou is feigned, in the third of the Hindoo Avatars, to have transformed himſelf.

In the courſe of the preſent Diſſertation I have very frequently had occaſion to cite the poems attributed to Orpheus, in one of which he is repreſented ſpeaking in the firſt perſon, and giving an account of the various wander-

[e] Schol. in Apoll. Argon. lib. i. ver. 188.

ings

ings of the Argonauts. Whoever was the author of theſe poems, they certainly contain much curious matter relative to ancient mythology; but, as for Orpheus himſelf, Ariſtotle does not ſcruple to aſſert, that no ſuch perſon ever really exiſted [f], which I believe to be true, ſo far as his legendary hiſtory is concerned. Apollonius makes him the ſon of Eagrus and Calliopè [g]; but the more general opinion is that maintained by Aſclepiades, that he was the offspring of Calliopè and Apollo [h]. Orpheus in fact is the ſame perſon as his ſuppoſed father Apollo, or the ſolar Noah; and his name is nothing more than the compound title Or-Phi, *the oracular Sun.* Hence we ſee the reaſon, why he was ſometimes ſuppoſed to have been the offspring of Menippa [i], or Men-Hippa, *the Noëtic Ark*;

[f] Orpheum poetam docet Ariſtoteles nunquam fuiſſe. Cic. de Nat. Deor. lib. i. cap. 28. Palephatus makes much the ſame obſervation. Ψευδης και ὁ περι του Ορφεως μυθος. Palæph. de Incred. Hiſt. cap. 34.

[g] Apoll. Argon. lib. i. ver. 24.

[h] Ειναι δε Ορφια κατα μεν Ασκληπιαδην Απολλωνος και Καλλιοπης. Schol. in Apoll. Argon. lib. i. ver. 23. The ſcholiaſt upon Pindar agrees with Aſclepiades in ſtating the parentage of Orpheus. Απολλωνος τον Ορφια φασιν ειναι. Schol. in Pind. Pyth. iv. ver. 313. But Pindar himſelf aſſents to Apollonius.

[i] Ορφευς—Μενιππης της Θαμυριδος υιος. Tzet. Chil. i. Hiſt. 12. Menippa the mother of Orpheus was the ſame as the Tanguatian idol Menipè. Vide ſupra p. 196. It is not unworthy of no-

why he makes ſo conſpicuous a figure in the Argonautic expedition; and why he is ſaid, like Bacchus, Hercules, Adonis, and Oſiris, to have deſcended into the fabulous infernal regions. This perilous enterpriſe he undertook for the purpoſe of bringing back his wife, who had died in conſequence of the bite of a ſerpent, as ſhe was endeavouring to eſcape the embraces of Ariſtèus [k]. I apprehend, that the ſerpent here mentioned is merely the uſual ſolar emblem, and that Ariſtèus, however the original circumſtances may have been diſtorted, is Ares-Theus, *the divine Sun* [l]; while Eurydicè ſeems to be the ſame as Iſis, Venus, Ceres, or the Ark, and accordingly her name is compounded of Eurah-Dagah, *the helio-arkite fiſh*. The fable of Orpheus drawing the wild beaſts after him, by the ſweetneſs of his muſic, is probably nothing more than a corrupted tradition of the

notice, that Apollo, or the ſolar Noah, was ſometimes termed *Smintheus*; a title, of which Min or Menu is the baſis no leſs than it is of Menippa. Smintheus is Z'Min-Theus, *the great Noëtic god*. See Hom. Iliad. lib. i. ver. 39.

[k] Hyg. Fab. 164.

[l] Ariſtèus, as we have ſeen above, was fabled to be the ſon of Apollo by the nymph Cyrenè. The whole of the beautiful fable concerning him, which is detailed by Virgil, refers to the Myſteries celebrated in the cave of the nymphs. Vide infra chap. x.

animals

animals ſpontaneouſly following Noah into the Ark; and the ſtory of his death being occaſioned by the Menades, or arkite prieſteſſes [m], is only a repetition of the ſimilar legend of Bacchus, Oſiris, and Sita. The probability of this ſuppoſition is heightened by the general prevalence of the idea, that Orpheus was devoted to the abominations of the Phallus [n], and that he invented the Myſteries both of Hecatè, Bacchus, and the infernal Ceres [o]. Theſe were the ſame as the Samothracian Myſteries of the Cabiri, and related to the helio-diluvian idolatry.

As for the other Argonauts, their names are for the moſt part mere compounds either of ſolar or arkite titles; and, their ſeveral genealogies being entirely mythological, their number ſeems to have been increaſed or diminiſhed, as it was moſt pleaſing to the humour of the poet. Thus, according to Vale-

[m] The word *Menas*, as I have already obſerved, is derived from *Menu*.

[n] Clem. Alex. Cohort. ad Gent. p. 17.—Arnob. adv. Gent. lib. v.

[o] Θεων δε Αιγινηται τιμωσιν Εκατην μαλιστα, και τελετην αγουσιν ανα παν ετος Εκατης, Ορφεα σφισι τον Θρακα καταστησασθαι την τελειν λεγουσιν. Pauſ. Cor. p. 180. Εἰρε δε Ορφευς και τα Διονυσου μυστηρια, και τεθαπται περι την Πιεριαν, διασπασθεις ὑπο των Μαιναδων. Apollod. Bibl. lib. i. cap. 3. Δημητρα δε χθονιαν Λακεδαιμονιοι μεν σεβειν φασι, παραδοσις σφισιν Ορφεως. Pauſ. Lacon. p. 241.

rius

rius Flaccus, and the author of *the Orphic Argonautics*, they amounted to *fifty-one*; according to Apollonius and Apollodorus, to *forty-four*; and, according to Hyginus, to *fixty-nine*.

Such is the mythological hiſtory of the celebrated expedition to Colchi, the whole of which ſeems to have been founded upon ſome corrupted traditions of the deluge, united with the prevailing notions of the Sabian idolatry.

CHAP. IX.

THE WAR OF THE TITANS.

I SHALL now proceed to conſider the fabulous hiſtory of the Titanic war. Upon this point I feel myſelf obliged to differ *in toto* from the ſyſtem adopted in *the Analyſis of ancient Mythology*[a]; being perſuaded, that the *original* Titans were not, in the ſlighteſt degree, engaged in the building of the Babylonian tower. Some of their *deſcendants* no doubt were; but whenever theſe are called by the deſcriptive appellation of *Titans*, we muſt conclude, in order to preſerve conſiſtency, that they bore the name only on account of their devotion to the diluvian or arkite worſhip[b], preciſely in the ſame manner as we meet with nations denominated, *Danai*, *Arcades*, *Argives*, and *Minyæ*, many ages after

[a] The reader will recollect, that Mr. Bryant himſelf has ſeen reaſon to give up his firſt opinion reſpecting the Titanic war. See Preface.

[b] The name appears to have been retained by the Babylonians, as a title of honour, a conſiderable length of time after the flood. Hence the younger Belus, who ſeems to be the ſcriptural Nimrod, is called by Moſes Chorenenſis *a Titan king*. Moſ. Chor. Hiſt. Armen. cap. 9, 10.

that

that dreadful cataſtrophè, from the events of which they derived their ſeveral titles. A neglect of this neceſſary diſtinction has occaſioned much confuſion. The exploits of the *primitive* Titans have been aſcribed to their Titanic *poſterity*; the hiſtory of the Ark has been transferred to Argos, Hindoſtan, or Egypt; and the wondrous eſcape of the real Minyæ, the Noëtic voyagers, has been corrupted into an imaginary expedition from Pagaſæ to Colchi. In the following Analyſis of the Titanic war, I ſhall frequently avail myſelf of Mr. Bryant's citations, in order to ſhew how very different a concluſion may be drawn from them; and every remark, which is made, will be equally applicable to the work of Mr. Alwood [c], who has adopted the whole of Mr. Bryant's theory.

It has been already obſerved, that Sanchoniatho makes the Aletæ or Titans contemporary with Agruerus the great god of Phenicia, whom I have ſhewn to be the ſame as the patriarch Noah [d]. It has moreover been intimated, that the primitive Titans, who appear to have derived their name from Tit-Ain, *the fountains of the chaotic abyſs*, were

[c] Literary Antiquities of Greece.

[d] Vide ſupra vol. i. p. 35, 43, 45.

the

the whole race of mankind, whether pious or impious, that lived at the period of the deluge. Hence ariſes a neceſſary diſtinction between the Noëtic Titans, who are deſcribed as the offspring of Rhea or the Ark, and Cronus or Noah; and that daring race, who were engaged in actual rebellion againſt heaven [e]. Accordingly we find, that the former of theſe claſſes is ſaid to conſiſt of *ſeven* perſons, who, with the head of their family, Agruerus or Cronus, exactly complete the arkite ogdoad; while the latter is repreſented as a *numerous* and formidable aſſociation [f]. It has likewiſe been ſhewn, that Agruerus and Sydyk are the ſame [g]; and conſequently that the ſeven Cabiri, the ſons of Sydyk, are the ſame as the ſeven Titans. The whole of this ſyſtem appears to be eſtabliſhed beyond a poſſibility of doubt, both by the circumſtance of Japhet being actually enumerated among the Titanic brethren; and by the aſſertion of Diodorus, that the Titans were the children of Titèa [h], whom Pſeudo-Beroſus repreſents as being the wife of Noah [i].

[e] Vide ſupra vol. i. p. 80.

[f] Heſ. Theog. ver. 676. et infra.

[g] Vide ſupra vol. i. p. 55.

[h] Diod. Bibl. lib. iii. p. 190. and lib. v. p. 334.

[i] Unus inter gigantes erat, deorum veneratior et prudentior cunctis,

Mr. Bryant cites one of the ancient Sibyls, in order to ſhew that the Titans were the founders of Babel: but I cannot find that ſhe

cunctis, reliquus ex probis erat in Syria. Huic nomen erat Noa, cum tribus filiis Samo, Iapeto, Chem; et uxoribus Titea magna, Pandora, Næla, et Nægla. Is timens, quam ex aſtris futuram proſpectabat cladem, anno 78. ante inundationem, navem inſtar arcæ coopertam fabricari cœpit. Beroſ. Ant. lib. i. Fol. 8. I ſuſpect however, that Titèa, like Rhea, was not the real, but the mythological wife of Noah, in other words the Ark. Beroſus aſſerts, that ſhe was afterwards called *Aretia*, and worſhipped in conjunction with the earth. This circumſtance ſerves both to ſhew the convertibility of the heathen goddeſſes, which I have already diſcuſſed at large, and to point out to us the reaſon, why all the Titanic race are ſtyled *gegenis*, or *earth-born*. Aretia is evidently the Hebrew ארץ Aretz, *the earth*. The whole paſſage from Beroſus is very curious. Neceſſe eſt igitur nos ex præmiſſis confiteri, quod et Chaldæi et Scythæ ſcribunt, ſiccato ab aquis orbe, non fuiſſe niſi dictos octo homines in Armenia Saga, et ab his omne hominum genus in terris ſeminatum, atque ob id Scythas recte dicere et appellare Noam omnium deorum, majorum et minorum, patrem, et humanæ gentis authorem, et chaos, et ſemen mundi. Titeam vero Aretiam, id eſt, terram in quam ſemen chaos poſuit, et ex qua tanquam ex terra cuncti prodierunt. Beroſ. Ant. lib. ii. fol. 11. Beroſus afterwards mentions, that Titea-Aretia was worſhipped under the name of *Horchia*, which, as we have already ſeen, was likewiſe a title of Veſta. Sicanus deificavit Aretiam, et nominavit eam lingua Janigena *Horchiam*. Ibid. lib. v. fol. 64. Horchia is no other than the Ark. The reſult of the whole is, that, whether Titèa be the literal, or allegorical conſort of Noah, ſince ſhe is deſcribed as the mother of the Titans, they muſt neceſſarily be the ſame as the Cabiri, or the arkite family.

makes

makes any ſuch declaration: and even if ſhe did, I muſt doubt whether it would be ſufficient to prove his point, becauſe, as I have juſt obſerved, the poſterity of the Titans, or Minyæ bore not unfrequently the ſame name as their anceſtors. The Sibyl indeed very accurately deſcribes the building of the tower, and the ſubſequent diſperſion of the Cuthites: but I do not ſee how a mere deſcription of thoſe events can prove their identity with the celebrated war of the Titans. It is obſervable, that ſhe places the era of Babel *ten* generations after the deluge; and ſuppoſes Uranus, and his three ſons Cronus, Titan, and Iapetus, to have all flouriſhed at that ſame period. Hence I think it is evident, that ſhe has confounded together two entirely different chronological eras. Uranus and his three ſons, or, in other words, Noah and his triple offspring, did actually flouriſh *ten* generations after the creation: but the tower of Babel, in the conſtructing of which the *ſecond* race of Titans, the deſcendants of the *real* Titans, were alone concerned, was built in the *fourth*, not the *tenth* generation, ſubſequent to the deluge. The whole paſſage is as follows.

Αλλ' ὁποταν μεγαλοιο Θεϑ τελεωνται απειλαι,
Ἁς ποτ' επηπειλησε βροτοις, οἱ πυργον ετευξαν

Χωρῃ εν Ασσυριῃ, ὁμοφωνοι δ' ησαν ἁπαντες,
Και βελοντ' αναβην εις ὑρανον ασεροεντα,
Αυτικα δ' αθανατος μεγαλην επέθηκεν αναγκην
Πνευμασιν· αυταρ επειτ' ανεμοι μεγαν ὑψοθι πυρ-
γον
Ῥιψαν, και θνητοισιν επ' αλληλοις εριν ωρσαν·
Τευχεα τοι Βαβυλωνα βροτοι πολει ὑνομ' εθεντο.
Αυταρ επει πυργος τ' επεσε, γλωσσαι τ' ανθρωπων
Εις πολλας θνητων εμεριστησαν διαλεκτους,
Παντοδαπαις φωναισι διεσρεφον, αυταρ ἁπασα
Γαια βροτων πληστο μεριζομενων βασιληων·
Και τοτε δη δεκατη γενεη μεροπων ανθρωπων,
Εξ ὑπερ κατακλυσμος επι προτερους γενετ' ανδρας,
Και βασιλευσε Κρονος, και Τιταν, Ιαπετος τε,
Γαιης τεκνα φερισα και Ουρανῳ, εξεκαλεσσαν
Ανθρωποι, γαιης τε και Ουρανῳ ὑνομα θεντες,
Οὑνεκα οἱ προφερισοι εσαν μεροπων ανθρωπων.
Τρισσαι δε μεριδες γαιης κατα κληρον ἑκαστε,
Και βασιλευσεν ἑκαστος εχων μερος, ὑδε μαχοντο·
Ὁρκοι γαρ τ' εγενοντο πατρος, μεριδες τε δικαιαι.
Τηνικα δη πατρος τελεος χρονος ἱκετο γηρως,
Και ῥ' εθανεν· και παιδες ὑπερβασιην ὁρκοισι
Δεινην ποιησαντες, επ' αλληλοις εριν ωρσαν,
Ὁς παντεσσι βροτοισιν εχων βασιληϊδα τιμην
Αρξει. Και μαχεσαντο Κρονος Τιταν τε προς αὖτις.
- - - - - - - - - - - - - -
Αυτη δ' ες' αρχη πολεμοιο παντεσσι βροτοισι·
Πρωτη γαρ τε βροτοις αυτη πολεμοιο καταρχη·
Και τοτε Τιτανεσσι θεος κακον εγγυαλιξε [k].

But when the judgments of the Almighty God

[k] Sibyll. Orac. lib. iii. p. 223.

Were

Were ripe for execution; when the tower
Roſe to the ſkies upon Aſſyria's plain,
And all mankind one language only knew:
A dread commiſſion from on high was given
To the fell whirlwinds, which with dire alarm
Beat on the tower, and to its loweſt baſe
Shook it convuls'd. And now all intercourſe,
By ſome occult and overruling power,
Ceas'd among men: by utterance they ſtrove
Perplex'd and anxious to diſcloſe their mind;
But their lip fail'd them, and in lieu of words
Produc'd a painful babbling ſound: the place
Was hence call'd *Babel*; by th' apoſtate crew
Nam'd from th' event. Then ſever'd far away
They ſped uncertain into realms unknown:
Then kingdoms roſe; and the glad world was fill'd.
'Twas the tenth age ſucceſſive, ſince the flood
Ruin'd the former world: when foremoſt far
Amid the tribes of their deſcendants ſtood
Cronus, and Titan, and Iapetus,
Offspring of Heaven, and Earth: hence in return
For their ſuperior excellence they ſhar'd
High titles, taken both from Earth and Heaven.
For they were ſurely far ſupreme; and each
Rul'd o'er his portion of the vaſſal world,
Into three parts divided: for the earth
Into three parts had been by Heaven's decree
Sever'd; and each his portion held by lot.
No feuds as yet, no deadly fray aroſe:

For the good ſire with providential care
Had bound them by an oath: and each well knew
That all was done in equity, and truth.
But ſoon the man of juſtice left the world,
Matur'd by time, and full of years. He died:
And his three ſons, the barrier now remov'd,
Riſe in defiance of all human ties,
Nor heed their plighted faith. To arms they fly,
Eager and fierce: and now, their bands complete,
Cronus and Titan join in horrid fray;
Rule the great object, and the world the prize.
This was the firſt ſad overture to blood;
When war diſclos'd its horrid front; and men
Inur'd their hands to ſlaughter. From that hour
The gods wrought evil to the Titan race;
They never proſper'd. *Bryant.*

In this tradition, Uranus is evidently Noah, and is therefore confounded with the *elder Cronus* of Sanchoniatho; while his three ſons, Cronus, Titan, and Iapetus, are the *younger Cronus*, the *Jupiter-Belus*, and the *Apollo*, of the Phenician mythologiſt. Mr. Bryant's ſyſtem obliges him to declare, that Iapetus had no relation to the ſcriptural Japhet; and he proves it, by citing the ſcholiaſt upon Homer, who mentions that Iapetus was one of the Titans. This very citation however decidedly

cidedly proves, to my own conviction at leaſt, preciſely the reverſe; and I conclude, that Iapetus was Japhet, if for no other reaſons, yet for this, becauſe he was a Titan or diluvian.

I am obliged alſo to diſſent from Mr. Bryant's ſuppoſition, that Typhoeus was a perſonification of the tower [l]. Typhoeus is manifeſtly the ſame as Typhon [m]; but Typhon is repreſented as the adverſary of Oſiris or Noah, and is expreſsly declared by Plutarch to be nothing more than the ſea [n]. Hence he is juſtly deſcribed by Antoninus Liberalis as a malignant demon, *the ſon of the earth* [o]; becauſe, as we learn from the inſpired hiſtorian, the diluvian waters iſſued principally from the great central abyſs: hence alſo he is ſaid to have waged war againſt the hero-gods [p], who

[l] A deference for the great authority of the excellent analyſt of ancient mythology led me, in a former publication, to adopt his opinion with reſpect to Typhoeus; but I am now compelled to differ from him, by what appears, to me at leaſt, the force of truth. See Horæ Moſaicæ, vol. i. p. 216.

[m] This appears from the circumſtance of the exploits of Typhon being uniformly aſcribed to Typhoeus. Compare Anton. Lib. Metam. cap. 28. with Ovid. Metam. lib. v. ver. 319.

[n] Τυφωνα δε την Θαλασσαν. Plut. de Iſid. et Oſir. p. 363.

[o] Τυφων εγενετο γης υιος εξαισιος δαιμων προς ισχυν. Anton. Lib. Metam. cap. 28.

[p] Anton. Liber. Metam. cap. 28.

compoſed the arkite ogdoad of great deities held in ſuch high veneration by the Egyptians, and who are feigned, in order to eſcape his rage, to have metamorphoſed themſelves into different animals, which were afterwards accounted ſacred: and hence, when Jupiter at length ſtruck him with his thunderbolt, he was ſuppoſed to have plunged into the ſea, and to have hid himſelf beneath the waves [q]. Ovid accordingly deſcribes him as iſſuing from the loweſt parts of the earth, and putting all the gods to flight.

Bella canit Superûm; falſoque in honore gigantas
Ponit, et extenuat magnorum facta deorum.
Emiſſumque ima de ſede Typhoëa narrat
Cælitibus feciſſe metum; cunctoſque dediſſe
Terga fugæ: donec feſſos Ægyptia tellus

[q] Ὁ Τυφων ικρυψεν ἑαυτον, και ηφανισε την φλογα ιν τη θαλασσῃ. Anton. Lib. Metam. cap. 28. This author likewiſe mentions, that Typhon ſpoke with the voices of all kinds of animals; Φωνας δε παντοιας ηφιει. Ibid. Perhaps the drowning cries of men and beaſts, united with the roaring of the cataracts, and the pattering of the rain, may be here alluded to. It is worthy of obſervation, that Cadmus, whom I have conjectured to be Cadm-On, *the oriental Noëtic Sun*, is introduced by Nonnus into the battle between Jupiter and Typhon. He is ſaid to have recovered from Typhon the thunderbolts, which he had ſtolen from Jupiter, and to have reſtored them to their right owner. Nonni Dionyſ. lib. i. p. 18, 21.

Cepe-

Ceperit, et ſeptem diſcretus in oſtia Nilus.
Huc quoque *terrigenam* veniſſe Typhoëa narrat,
Et ſe mentitis Superos celâſſe figuris.
Duxque gregis, dixit, ſit Jupiter: unde recurvis
Nunc quoque formatus Libys eſt cum cornibus Ammon.
Delius in corvo, proles Semeleïa capro,
Fele ſoror Phœbi, nivea Saturnia vacca,
Piſce Venus latuit, Cyllenius Ibidis alis [r].

The tower no doubt was frequently repreſented under the image of an earth-born giant, in alluſion to the materials of which it was compoſed: but I do not ſee, how it can with any propriety be deſcribed as proceeding, like Typhon, from the *very loweſt* regions of the globe, and ſtill leſs how it can be ſaid to have plunged into the Ocean. No flight ſurely of mythological poetry could ſo far depart from plain matter of fact, as to repreſent an abſolute phyſical impoſſibility. The waters of the deluge retired again within the receſſes of the ſea, a circumſtance, which exactly correſponds with the fate of Typhon or Typhoeus; but the tower, which was built in an *inland* country, long remained a monument of divine vengeance. Heſiod mentions, that Typhoeus would infallibly have obtained

[r] Ovid. Metam. lib. v. ver. 319.

uni-

univerſal empire, had not Jupiter interpoſed: in other words, the Noëtic ogdoad muſt ultimately have periſhed, no leſs than the wicked antediluvians, had not the Almighty checked the pride and violence of the waves. The language of the poet is very remarkable; and he ſeems to diſtinguiſh between thoſe that ſuffered, and the arkite gods that eſcaped, by terming the former *mortals*, and the latter *immortals*. Theſe immortals are plainly no other, than the eight great gods of Egypt.

Και νυ κεν επλετο εργον αμηχανον ηματι κεινῳ,
Και κεν όγε θνητοισι, και αθανατοισιν αναξεν,
Ει μη αρ' οξυ νοησε πατηρ ανδρων τε θεων τε,
Σκληρον δ' εβροντησε, και οβριμον· αμφι δε γαια
Σμερδαλεον κοναβησε, και Ουρανος ευρυς υπερθεν,
Ποντος τ', Ωκεανυ τε ροαι, και Ταρταρα γαιης.
Ποσσι δ' υπ' αθανατοισι μεγας τελεμιζετ' Ολυμπος,
Ορνυμενοιο Ανακτος, επεσεναχιζε δε γαια.
Καυμα δ' υπ' αμφοτερων κατεχεν ιοειδεα ποντον.
Ζευς επει ουν κορθυνε εον μενος, είλετο δ' οπλα,
Βροντην τε, στεροπην τε, και αιθαλοεντα κεραυνον,
Πληξεν απ' Ουλυμποιο επαλμενος.—
Αυταρ επει δη μιν δαμασε πληγησιν ιμασσας,
Ηριπε γυιωθεις[s].—

That day was teeming with a dire event;
And o'er the world Typhoeus now had reign'd

[s] Heſ. Theog. ver. 836.

With

With univerſal ſway, ſovereign alike
Of mortals and of gods[t]: but from on high
Jove view'd his purpoſe, and oppos'd his power.
For with a ſtrong and deſperate aim he hurl'd
His dread artillery. Then the realms above,
The earth with all its regions, then the ſea,
And the Tartarian caverns, dark, and drear,
Reſounded with his thunder. Heaven was mov'd,
And the ground trembled underneath his feet,
As the God march'd in terrible array.
Still with freſh vigour Jove renew'd the fight;
And clad in all his bright terrific arms,
With lightnings keen, and ſmouldering thunderbolts,
Preſs'd on him ſore; till by repeated wounds
The towering monſter ſunk to endleſs night.
Bryant.

The reader will recollect, that, in treating of the Argonautic expedition, I noticed the remarkable aſſemblage of cataſteriſms, which are placed in the neighbourhood of the ſuppoſed ſhip of Jaſon. The crow takes his ſtand upon the back of the ſea-ſerpent, and cloſe to him is a cup adapted for ſacrificial

[t] The words *ſovereign alike of mortals and of gods* I have taken the liberty to add to Mr. Bryant's tranſlation of this paſſage. They occur in the original, and are abſolutely neceſſary to the ſenſe.

pur-

purpoſes; while the fabulous centaur appears to be iſſuing from the Argo, and to be bearing upon the point of his lance a victim towards the altar, the ſmoke of which is depicted as aſcending to a triangle. If the voyage of the Argo relate to that of the Ark, reſpecting which the reader muſt form his own opinion from the preceding obſervations, the Moſaical hiſtory will beſt explain the import of theſe conſtellations. The Centaur will be the patriarch; the altar, that upon which he ſacrificed; and the triangle, the emblem of that Almighty Being, whom he adored. Now, it is a curious circumſtance, and what appears to me indiſputably to fix the Titanic war to the era of the deluge, that the ſcholiaſt upon Aratus declares, that the gods of the Gentiles, or in other words the Noachidæ, made uſe of that very altar for the purpoſes of devotion, after they had conquered the Titans [t]. If the gods then be the ſacred ogdoad of Egypt, (and that they are is evident from the fable of Typhoeus,) and if the altar be the altar of Noah; the Titans, who were engaged in rebellion againſt heaven, muſt undoubtedly be the wicked antedilu-

[t] Το δε θυτηριον λιβανωτιδι ὁμοιον εστιν, ᾧ φασι τους θεους χρησασθαι, ὁτε τους Τιτανας κατηγωνισαντο. Schol. in Arat. Phæn. p. 52.

vians.

vians. Eratoſthenes and Hyginus have both ſlightly corrupted the original tradition, which the ſcholiaſt upon Aratus has accurately preſerved, by making the ſacrifice upon the altar *precede*, inſtead of *ſucceed*, the victory over the Titans. The former ſays, that the gods took a ſolemn oath upon the altar, when Jupiter was about to attack the Titans [u]; the latter, that they took the oath, when they themſelves were about to contend with them [x]: but, notwithſtanding theſe variations, by connecting the name of this impious race with the Noëtic altar, they ſufficiently point out to us the proper explanation of their hiſtory. The ſcholiaſt upon Aratus has preſerved ano-

[u] Ερατοσθενης δε φησι, τυτο το θυτηριον ειναι, εφ' ω το πρωτον οι θεοι συνωμοσιαν εποιησαντο, ὁτε επι τυς Τιτανας εστρατευσεν ὁ Ζευς. Schol. in Arat. Phæn. p. 52. Such probably was the true reading of Eratoſthenes, but it does not at preſent appear in his book on the cataſteriſms. He only mentions the cup of nectar, over which the gods ſwore, when Jupiter waged war againſt Cronus. Νεκταρ, τυτο εστιν εν ω πρωτον οι θεοι συνωμοσιαν εθεντο, ὁτε επι Κρονον ὁ Ζευς εστρατευσεν. Cataſt. 39. This author obſerves, that the Centaur is bearing the victim to the altar, for the purpoſe of ſacrificing it; and adds, that it was a great proof of his piety. Εστι δε το θηριον εν ταις χερσι πλησιον τυ θυληριυ, ὁ δοκει προσφερειν θυσων, ὁ εστι μεγιστον σημειον της ευσεβειας αιτιυ. Cataſt. 40.

[x] Ara, in hac primum dii exiſtimantur ſacra et conjurationem feciſſe, cum Titanas oppugnare conarentur. Hyg. Poet. Aſtron. lib. ii. cap. 39.

ther

ther very curious tradition reſpecting the altar, which ſerves decidedly to confirm the propriety of the foregoing remarks. He aſſerts, upon the authority of ancient mythic writers, that gloomy night placed the altar among the conſtellations, in pity of the calamities inflicted upon men by the tempeſtuous Ocean [y].

Heſiod deſcribes the Titans, previous to their deſtruction, as contending in battle with the giants. Theſe, no leſs than the Titans, I take to be the antediluvian Nephelim of the Jewiſh legiſlator [z]; and the war between them ſeems to relate to the dreadful ſtate of rapine, anarchy, profligacy, and lawleſs violence, in which mankind were involved, previous to the cataſtrophè of the deluge. Hence Lycophron very properly repreſents Jupiter as attacking, at the ſame time, both the giants and the Titans, having firſt ſworn an irreverſible oath by the waters of the diluvian Styx.

Στυγος κελαινης νασμον, ενθα Τερμιευς

[y] Φασι δε τινες ὁτι μυθικως τι επιψαυων και φυσικως ἁπτεται, ὁτε ἡ νυξ οδυρομενη την των ανθρωπων ταλαιπωριαν τω θαλατιου χειμωνος και τω παθους σημειον εθηκεν εκεινο το Ουτηριον. Schol. in Arat. Phæn. p. 53.

[z] Gen. vi. 4.

Ορχω-

Ορκωμοτης ετευξεν αφθιτοις εδρας,
Μελλων Γιγαντας, και Τιτηνας πεφνειν [a].

Tzetzes mentions from Heſiod, that Styx was thus peculiarly honoured by Jupiter, becauſe ſhe aſſiſted him, with all her children, in his war againſt the Titans [b]. This evidently means nothing more, than that the great abyſs poured forth all its ſtreams, to execute the dreadful purpoſe of God againſt a hardened and impenitent world [c]. Tzetzes further obſerves, that the prince of the Titans was Ophion, and that his conſort was Eurynomè the daughter of Oceanus. Theſe flouriſhed previous to the era of Saturn and Rhea, by whom they were dethroned, and caſt down into Tartarus [d]; whence Apollonius very juſtly aſſerts, what indeed is preciſely

[a] Lyc. Caſſan. ver. 706.

[b] Tzet. in loc.

[c] Vide ſupra vol. i. p. 259.

[d] Προ γαρ Κρονυ και Ρεας, Οφιων και Ευρυνομη ἡ τε Ωκεανου των Θεων εβασιλευον, ὑς Τιτανας καλεσι. Κρονος δε τον Οφιωνα καταβαλων, Ρεα δε την Ευρυνομην καταπαλαισασα, και εμβαλουσα τω Ταρταρω, των Θεων εβασιλευσαν· ους παλιν ὁ Ζευς ταρταρωσας, εσχε το κρατος, ὁ πρωην μεν Κρονος αυτος ειχε και Ρεα, προ αυτων δε Οφιων και Ευρυνομη. Tzet. in Lycoph. ver. 1191. This tradition is not to be taken in the moſt literal ſenſe, for the ſubjects of Ophion, rather than Ophion himſelf, were overwhelmed by the waters of the deluge.

equi-

equivalent to their being thruſt down into Hell [c], that they were overwhelmed beneath the waves of the ſea.

Ηειδεν δ' ὡς πρωτον Οφιων Ευρυνομη τε
Ωκεανις νιφοεντος εχον κρατος Ουλυμποιο·
Ὡς τε βιη και χερσιν, ὁ μεν Κρονῳ εικαθε τιμης,
Ἡ δε Ῥεη, επεσον δ' ενι κυμασιν ωκεανοιο·
Οἱ δε τεως μακαρεσσι Θεοις Τιτησιν ανασσον [f].

————————He ſings,
How o'er the new created world below,
On high Olympus' ſummits crown'd with ſnow,
Ophion, and, from Ocean ſprung of old,
The fair Eurynomè reign'd uncontroul'd:
How haughty Saturn, with ſuperior ſway,
Exil'd Ophion from the realms of day;
Eurynomè before proud Rhea fled,
And how both ſunk in Ocean's billowy bed.
Long time they rul'd the bleſt Titanian gods.
Fawkes.

If Saturn then be Noah, of which there cannot be much doubt, the Titans muſt be the antediluvians, and their overthrow the cataſtrophè of the deluge. It is worthy of obſervation, that one part of this tradition carries us back to a period anterior to the epoch

[c] Vide ſupra vol. i. p. 230.
[f] Apoll. Argon. lib. i. ver. 503.

of

of the flood, and repreſents the whole race of primitive Titans as ſubject to the domination of the ſerpent-prince Ophion. The legend is ſaid to have been originally brought from the Eaſt by Pherecydes Syrius: and there is ſo ſtrong a reſemblance between the character of Ophion, and that of Satan, that Celſus could not avoid being ſtruck with it; but his hatred of Chriſtianity induced him to argue from it, that the Moſaical hiſtory of the fall was borrowed from Pagan traditions. He is however well anſwered by Origen, who clearly ſhews the great priority of the era of Moſes to that of either Heraclitus or Pherecydes[g]. Upon the whole, it is certainly not improbable, that the univerſal ſubjection of the Titans to Ophion may ſignify the univerſal corruption of the antediluvians by the arts of the infernal ſerpent. Hence Cronus, or Noah, is ſaid to have ſucceeded Ophion in his kingdom; as Jupiter, who in this caſe appears to be Ham, though certainly in many inſtances he is the ſame as Noah[h], is ſuppoſed to have ſucceeded Cronus. Milton even ventures to conjecture, that Eurynomè, the conſort of Ophion, is the ſcriptural Eve.

[g] Stilling. Orig. Sacr. book iii. chap. 3.
[h] Vide ſupra vol. i. p. 15.

However ſome tradition they diſpers'd
Among the heathen of their purchaſe got,
And fabled how the ſerpent, whom they call'd
Ophion, with Eurynomè, the wide
Encroaching Eve perhaps, had firſt the rule
Of high Olympus, thence by Saturn driv'n
And Ops, ere yet Dictèan Jove was born [i].

The gradual deterioration of manners, from the Paradiſiacal æra to that of Noah, is uſually exhibited by the poets in the fable of the four ages; all of which are, with the moſt exact propriety, placed by Ovid *before* the flood. His account of the laſt, or iron age, may be conſidered as a brief hiſtory of thoſe feuds between the Titans and the giants, which were ſilenced only by the immediate vengeance of heaven; and it is particularly obſervable, that he ſuppoſes their mad attempt to ſcale the habitation of the gods to have *preceded* the deluge, though it has frequently, but erroneouſly, been thought to relate to the events of the plain of Shinar [k].

[i] Paradiſe Loſt, book x. ver. 578.

[k] Joſephus, with great propriety, aſſerts, that the antediluvian Nephelim are the ſame as the giants of the Greek mythology. Πολλοι γαρ αγγελοι Θεου, γυναιξι συμμιγεντες, ὑβριστας εγεννησαν παιδας, και παντος ὑπεροπτας καλου, δια την επι τῃ δυναμει πεποιθησιν· ὁμοια γαρ τοις ὑπο γιγαντων τολμησθαι λεγομενοις ὑφ' Ἑλληνων, και ἐτοι δρασαι παραδιδοται. Joſeph. Ant. Jud. lib. i. cap.

Jamque nocens ferrum, ferroque nocentius aurum
Prodierant: prodit bellum, quod pugnat utroque;
Sanguineaque manu crepitantia concutit arma.
Vivitur ex rapto, non hoſpes ab hoſpite tutus,
Non ſocer a genero: fratrum quoque gratia rara eſt.
Imminet exitio vir conjugis, illa mariti:
Lurida terribiles miſcent aconita novercæ:
Filius ante diem patrios inquirit in annos.
Victa jacet pietas: et virgo cæde madentes,
Ultima cœleſtûm, terras Aſtræa reliquit.
Neve foret terris ſecurior arduus æther;
Adfectaſſe ferunt regnum cœleſte Gigantas:
Altaque congeſtos ſtruxiſſe ad ſidera montes.
Tum pater omnipotens miſſo perfregit Olympum
Fulmine, et excuſſit ſubjecta Pelion Oſſa [1].

The iron age ſucceeds, and th' love of gold
Cries havock, and lets ſlip the dogs of war.
Now lawleſs violence reigns, and every right
Of friendly hoſpitality is broken.

cap. 3. Upon this point he ſpeaks the ſentiments of his countrymen. "In the old time, when *the proud giants* periſhed, the "hope of the world governed by thy hand, eſcaped in a weak "veſſel, and left to all ages a ſeed of generation." Wiſdom of Solomon xiv. 6.

[1] Metam. lib. i. ver. 141.

A brother's murder ſtains a brother's hand;
A ſon with longing eyes expects the death
Of his own father; and with jealous ſcowl
E'en thoſe united in the nuptial league
Each other's looks ſurvey; while the dire ſtep-
dame
Infuſes deadly poiſon in the bowl,
For unſuſpecting infancy prepar'd.
Treaſon hath murder'd piety, and forc'd
Aſtrèa to relinquiſh earth for heaven.
Nor were the gods themſelves ſecure; for lo!
The giants ſtrove to ſtorm the lofty ſky.
Mountain they pil'd on mountain; till at length
Th' Almighty Father ſeiz'd his fiery bolts,
And ſudden deſolation midſt them hurl'd.
Pelion on Oſſa trembled; and Olympus,
With ſhatter'd ſummit, own'd the arm of Jove.

It may perhaps be ſaid, that the thunder and lightning, with which the Titans were attacked, are no where mentioned by the inſpired hiſtorian in his account of the deluge. This is undoubtedly very true, but at the ſame time there appears to have been an ancient tradition, that water was not the only inſtrument of deſtruction employed againſt the antediluvians. Cedrenus aſſerts, that God ſlew many of them with fiery globes, and burning thunderbolts; and finding, that the

the reſt remained incorrigible, ſwept them away at length with the waters of the flood[m]. I know not upon what authority he mentions this circumſtance; but it is worthy of obſervation, that Ovid preciſely accords with him. That poet deſcribes the deſtruction of certain of the antediluvians, who had attempted to ſcale the battlements of heaven, by the thunder of Jupiter: and from their blood he feigns that another race was produced, who, emulating the crimes of their fathers, were buried beneath the waves of the deluge.

Tum pater omnipotens miſſo perfregit Olympum
Fulmine, et excuſſit ſubjecta Pelion Oſſa.
Obruta mole ſua cum corpora dira jacerent;
Perfuſam multo natorum ſanguine terram
Incaluiſſe ferunt, calidumque animâſſe cruorem:
Et, ne nulla feræ ſtirpis monumenta manerent,
In faciem vertiſſe hominum: ſed et illa propago

[m] Τυφλων ουκ ολιγους μεν σφαιραις πυρος, και κεραυνοις ερανθεν ὁ Ὑψιστος εξαναλωσε βαλων· ανεπαισθητως δε τους περιλοιπους και αφορθητως επιμενοντας, καλακλυσμῳ μεγα ταυλα τους παιλας εξαναλωσεν ὁ Θεος. Cedr. Hiſt. Comp. p. 10. Should the reader be diſpoſed to admit, with Mr. Whiſton, that a comet was the natural cauſe of the deluge, theſe fiery globes and burning thunderbolts will be very ſatisfactorily accounted for.

Contemtrix Superûm, ſævæque avidiſſima cædis,
Et violenta fuit: ſcires e ſanguine natos [n].

——————— At length
Th' Almighty Father ſeiz'd his fiery bolts,
And ſudden deſolation midſt them hurl'd.
Thus fell the miſcreant crew; but from their blood
Another race aroſe, which, like the firſt,
Madly deſpis'd the high beheſts of heav'n,
And bath'd their hands in ſlaughter.

Theſe remarks will prepare us for Heſiod's noble deſcription of the rout of the Titans; which Mr. Bryant has applied to the tower of Babel, but which ſeems rather to allude to a totally different event.

Τιτηνες δ' ἑτερωθεν εκαρτυναντο φαλαγγας
Προφρονεως χειρων τε, βιης θ' ἁμα εργον εφαινον
Αμφοτεροι· δεινον δε περιαχε ποντος απειρων,
Γη δε μεγ' εσμαραγησεν, επεστενε δ' ουρανος ευρυς
Σειομενος, τεθδοθεν δ' ετινασσετο μακρος Ολυμπος.
– – – – – – – – – – – – – –
Φωνη δ' αμφοτερων ικετ' Ουρανον αστεροεντα
Κεκλομενων· οι δε ξυνισαν μεγαλῳ αλαλητῳ.
Ουδ' αρ' ετι Ζευς ισχεν ἑον μενος, αλλα νυ τε γε
Ειθαρ μεν μενεος πληντο φρενες, εκ δε τε πασαν
Φαινε βιην· αμυδις δ' αρ' απ' Ουρανου, ηδ' απ' Ολυμπου,

[n] Metam. lib. i. ver. 154.

Ασταπτων

Ασπαπτων εσειχε συναχαδον, οἱ δε κεραυνοι
Ικταρ ἁμα βροντη τε και ασεροπη πστεοντο
Χειρος απο σιβαρης.——
Συν δ' ανεμοι ενοσιν τε κονιν θ' ἁμα εσφαραγιζον,
Βροντην τε, σεροπην τε, και αιθαλοεντα κεραυνον·
Εζεε δε χθων πασα, και Ωκεανοιο ῥεεθρα,
Ποντος τ' ατρυγετος· τυς δ' αμφεπε θερμος αϋτμη
Τιτηνας χθονιυς· φλοξ δ' ηερα διαν ικανεν
Ασπετος· οσσε δ' αμερδε και ιφθιμων περ εοντων
Αυγη μαρμαιρυσα κεραυνυ τε σεροπης τε.
- - - - - - - - - - - -
Καυμα τε θεσπεσιον κατεχεν χαος——
Εκλινθη δε μαχη——
Και τυς μεν Τιτηνας υπο χθονος ευρυοδειης
Πεμψαν, και δεσμοισιν εν αργαλεοισιν εδησαν,
Νικησαντες χερσιν υπερθυμυς περ εοντας.
- - - - - - - - - - - -
Ενθα θεοι Τιτηνες υπο ζοφῳ ηεροεντι
Κεκρυφαται——
Ενθα δε γης δνοφερης, και Ταρταρου ηεροεντος,
Ποντυ τ' ατρυγετοιο, και Ουρανυ ασεροεντος,
Εξεινης παντων πηγαι και πειρατ' εασιν [o].

Firm to their cauſe the Titans wide diſplay'd
A well-embodied phalanx: and each ſide
Gave proofs of noble proweſs, and great ſtrength,
Worthy of Gods. The tumult reach'd to heaven,
And high Olympus trembled as they ſtrove.
Sea too was mov'd; and earth aſtoniſh'd heard

[o] Theogon. ver. 676.

The noiſe and ſhouts of deities engag'd,
High vaunts, loud outcries, and the din of war.
Now Jove no longer could withhold his ire,
But roſe with tenfold vengeance: down he hurl'd
His lightning, dreadful implement of wrath,
Which flaſh'd inceſſant: and before him mov'd
His awful thunder, with tremendous peal
Appaling, and aſtounding, as it roll'd.
For from a mighty hand it ſhap'd its courſe,
Loud echoing through the vaulted realms of day.
Meanwhile ſtorms rag'd; and duſky whirlwinds roſe.
Still blaz'd the lightning with continual glare,
Till nature languiſh'd: and th' expanded deep,
And ev'ry ſtream, that lav'd the glowing earth,
Boil'd with redounding heat. A ruddy flame
Shot upwards to the fiery cope of heaven,
Shedding a baleful influence: and the gleam
Smote dreadful on the Titan bands, whoſe eyes
Were blaſted as they gaz'd; nor could they ſtand
The fervour, but exhauſted ſunk to ground.
The Gods victorious ſeiz'd the rebel crew,
And ſent them, bound in adamantine chains,
To earth's deep caverns, and the ſhades of night.
Here dwell th' apoſtate brotherhood, conſign'd
To everlaſting durance: here they ſit
Age after age in melancholy ſtate,
Still pining in eternal gloom, and loſt
To every comfort. Round them wide extend

The

The dreary bounds of earth, and ſea, and air,
Of heaven above, and Tartarus below.

Bryant.

Mr. Bryant has omitted one very material part of Heſiod's deſcription, which it will be proper therefore for me to add, becauſe it points out to us very accurately *the peculiar mode,* in which the Titans were puniſhed. Neptune is ſaid to have cloſed the outlets of their priſon-houſe with gates of braſs, ſo that all poſſibility of eſcape was utterly precluded.

Ενθα θεοι Τιτηνες υπο ζοφῳ ηεροεντι
Κεκρυφαται, βυλῃσι Διος νεφεληγερεταο,
Χωρῳ εν ευρωεντι, πελωρης εχατα γαιης.
Τοις δε εξιτον εστι· πυλας δ' επεθηκε Ποσειδων
Χαλκειας, τειχος περικειται δ' αμφοτερωθεν P.

Deep in the bowels of the yawning earth,
The Titan hoſt, with adamantine chains,
Was firmly bound. All exit was denied,
For Ocean's lord, with ſolid gates of braſs,
Had clos'd their gloomy priſon.

In this tradition Neptune is evidently the great god of the ſea, or the patriarch Noah[q];

P Theogon. ver. 729.

q If the reader chooſes rather to conſider Neptune as the perſonification of the ſea, the import of the tradition will ſtill remain preciſely the ſame.

and

and the gloomy priſon, within which the Titans are confined, is the dark cavern of the vaſt central abyſs [r]. Hence the Orphic poet, in his hymn to the Titans, terms them, with great propriety, *the anceſtors of our fathers, the moſt remote progenitors of mankind.*

Τιτηνες, γαιης τε και Ουρανου αγλαα τεκνα,
Ἡμετερων προγονοι πατερων, γαιης ὑπενερθεν
Οικοις Ταρταριοισι μυχῳ χθονος ενναιοντες,
Αρχαι και πηγαι παντων θνητων πολυμοχθων,

[r] The ancient pagans invariably placed their Tartarus, or infernal regions, in the very centre of the globe. To the proofs of this, already adduced, (vide ſupra chap. v.) the reader may add the following.

Η μεν ἑλων ῥιψω ες Ταρταρον ηεροεντα,
Τηλε μαλ', ὴχι βαθιστον ὑπο χθονος εστι βερεθρον,
Ενθα σιδηρειαι τε πυλαι και χαλκεος ὁδος,
Τοσσον ενερθ' Αϊδεω, ὁσον ὑρανος εστ' απο γαιης.

Hom. Iliad. lib. viii. ver. 13.

The diſtinction, which Homer here makes between Tartarus and Hades, ſeems to be more poetical than real. At leaſt the only poſſible difference between them is this; Tartarus, with its brazen ſoil and iron gates, may be the central nucleus (if any ſuch exiſt); and Hades may be the cavernal ſpace immediately beneath the ſhell of the earth. The reader will find ſome curious remarks upon Tartarus and Hades in Bp. Horſley's Tranſl. of Hoſea, p. 157, 200. I ſuſpect however, that the notion of the *pagan* infernal regions being a place of puniſhment aroſe entirely from their being the receptacle of the Titans, or that impious race which was cut off by the waters of the flood.

Ενναλιων

Ειναλιων πληνων τε, και οι χθονα ναιεταασιν·
Εξ υμων γαρ πασα τελει γενεα κατα κοσμον [s].

All hail, ye Titans, children of the earth
And ſtarry heaven, of our departed ſires
Th' illuſtrious progenitors! Ye, who dwell
Within the deep receſſes of the earth,
The gloomy realms of Tartarus, all hail!
From you the toiling race of hapleſs men
Deduce their anceſtry; from you the birds,
The ſcaly tenants of the briny deep,
The beaſts of earth, and all the generations
Of living things, their origin derive.

I am much inclined to think, that in this paſſage the poet has confounded together the Noëtic Titans, and thoſe, who periſhed in the waters of the deluge. The concluding verſes, though not applicable to the latter, are perfectly appropriate to the former, being an apparent alluſion to the preſervation of the birds and beaſts in the Ark.

From theſe general remarks, I ſhall proceed to a more particular conſideration of the Titanic hiſtory.

The elder Bacchus, as we have already ſeen, is the patriarch Noah; but a younger Bacchus is likewiſe mentioned, who is cer-

[s] Hymn 36.

tainly

tainly a very different perſon. This circumſtance has introduced much confuſion, the actions of the one having frequently been aſcribed to the other. The mythological poem of Nonnus principally relates to the younger or Indian Bacchus; and, although he is conſcious of the diſtinction, which I have mentioned, yet he more than once falls into the error of mixing together their reſpective hiſtories. The poem opens with the war between Jupiter and Typhon; whom Nonnus deſcribes as taking entire poſſeſſion of the ſea, and ſtriking terror into all the inhabitants of the vaſt deep. In the ſecond book the monſter is ſubdued, and peace reſtored to the diſtracted univerſe. The whole of this, as I have before obſerved, relates to the events of the deluge. The third, fourth, and fifth books contain the fabulous hiſtory of the houſe of Cadmus. In the ſixth, a literal account is given of the deluge, and of the preſervation of Deucalion in an ark: and in the ſeventh are celebrated the loves of Jupiter, and Semelè the mother of Bacchus.

With regard to the diſtinction between the two Bacchi, Nonnus himſelf ſpeaks of an elder and a younger Bacchus: the firſt of whom he repreſents encountering the Titans,

and

and the latter engaged in battle with the giants.

——— Κρονιδαο γενεθλη
Γαια χολωομενη διδυμως θωρηξε φονηας
Πρεσβυτερως Τιτηνας επι ωρτερω Διονυσω,
Ὁπλοτερως δε γιγαντας επ' οψιγονω Διονυσω[t].

Hence it is evident, that, if the elder Bacchus be Noah, the Titanic war muſt be referred to the deluge. The poet however is guilty of an error in diſtinguiſhing between the giants, and the Titans; for they were one and the ſame race of impious antediluvians, and conſequently the younger Bacchus had not the ſmalleſt connection with them. I know that Bochart ſuppoſes this deity to be Nimrod, and derives his name from Bar-Chus, *the ſon of Chus*, or *Cuſh*[u]; I am conſcious alſo, that Mr. Bryant has in a great meaſure adopted this opinion throughout the third volume of his *Analyſis*, and that he refers the flight and ſufferings of Bacchus to the diſperſion of the builders of Babel: but I cannot believe, that the tyrant of Shinar is either the firſt, or the ſecond Bacchus. The whole, that Mr. Bryant brings to prove his point, appears to me to relate decidedly to

[t] Dionyſ. lib. xlviii. p. 822.
[u] Boch. Phaleg. lib. i. cap. 2.

the

the *elder* Bacchus, and to the events of the deluge; hence, if this imagined ſimilarity between their hiſtories be removed, there will be nothing in common between the *younger* Bacchus, and Nimrod. It is clear, both from Arrian, Nonnus, and all the ancient mythologiſts, that this laſt deity is the ſame as the conqueror of India. Now, we have not the leaſt reaſon to ſuppoſe, that Nimrod ever invaded that country; on the contrary, tradition almoſt univerſally deſcribes him as periſhing beneath the ruins of the tower[x]: but, if we turn our eyes to the theology of Hindoſtan, we ſhall find, that Bacchus is there called *Rama*[y]; a circumſtance, which ſeems indiſputably to prove, that he is Raamah, the ſon of Cuſh, mentioned by Moſes, and by no means the mighty hunter Nimrod[z]. Upon the whole then we may conclude, that the poem of Nonnus relates chiefly to the *ſecond* Bacchus, or the Indian Rama; but that he has added a variety of traditions, which are applicable only to the *firſt* Bacchus, or Noah.

[x] Syncel. Chronog. p. 42.—Cedren. Hiſt. Comp. p. 11.

[y] Maur. Hiſt. of Hind. vol. ii. p. 131, 132.

[z] "And the ſons of Cuſh; Seba, and Havilah, and Sabtah, "and RAAMAH." Gen. x. 7. The uſual claſſical name of Nimrod appears to be *Orion*, or *Belus the younger*, and not *Bacchus*.

In

In a preceding page I obſerved, that the fable of *Bacchus* being torn by the Titans ſeems to be a corruption of the primitive tradition. This I apprehend to have been, upon the authority of the Hindoo legend of Maha-Deva and Sita, that the allegorical *conſort* of Bacchus, or in other words the Ark, burſt aſunder; and that the hero gods, contained within her womb, were ſcattered over the face of the whole earth [a]. Be that as it may, we univerſally find, that the *elder* Bacchus was the deity torn by the Titans; and conſequently it muſt follow, that the age of the Titans is coincident with the era of the deluge. Thus Nonnus mentions, that his hero, the *ſecond* Bacchus, or Raamah, was a tauriform imitation of the firſt, who was the offſpring of the dracontine Jupiter, and Proſerpine [b].

[a] Vide ſupra p. 87.

[b] The Dragon in this tradition relates to the ſymbolical worſhip of the Sun, which, as we have frequently ſeen, was adored in conjunction with the great patriarch. (Vide ſupra vol. i. p. 190.) Hence Pauſanias mentions, that, in the citadel of Megara, which was built by Car the ſon of Phoroneus, was a ſtatue of Bacchus-Nuctelius. Pauſ. Attic. p. 97. When we recollect the connection between the deluge, and the hiſtory of Phoroneus; we ſhall have little doubt, but that Nuctelius is Nuch-Tel, *Noah the Sun*. Bacchus was alſo called *Nuctor*, which is Nuch-Tor, *the tauric Noah*.

Νυκτωρ τα πολλα, σεμνοτητ' ἐχει σκοτος. Eurip. ap. Schol. in Soph.

Ηδη γαρ μενεαινε νεον Διονυσον αεξειν,
Ταυροφυες μιμημα παλαιγενεος Διονυσε,
Αινομορε Ζαγρηος εχων ποδον ὑψιμεδων Ζευς·
Ὁν τεκε Περσεφονειω δρακοντειη Διος ευνη [c].

The title of *Zagreus*, here applied to the *elder* Bacchus, Bochart ſuppoſes to be equivalent to *the mighty hunter*; and therefore immediately concludes, that this Bacchus muſt be Nimrod [d]. There would have been ſome degree of plauſibility in the notion, had the epithet been given to the *younger* Bacchus; but ſince the *firſt* of theſe deities, or Noah, bears the name, the whole hypotheſis muſt of courſe fall to the ground. The word *Zagreus*, in fact, has not the leaſt reference to hunting; it is merely Z'Agreus, *the great Agruerus* [e], or *huſbandman*, a title ſtrictly and excluſively applicable to the patriarch Noah. This elder Bacchus, according to Nonnus, was torn aſun-

Soph. Antig. ver. 1163. The ſcholiaſt upon Sophocles ſuppoſes, that he was ſo called from the circumſtance of his myſteries being celebrated in the night. I am much inclined to think, that that particular time was originally devoted to the Bacchic rites, in alluſion to the gloom of the Ark; and that both the Greek and the Latin words, which ſignify *night*, namely *Nux*, and *Nox*, are equally derived from *Nuch*, or *Noach*.

[c] Dionyſ. lib. v. p. 110.

[d] Boch. Phal. lib. i. cap. 2.

[e] *Agrus*, *Agruerus*, and *Agrotes*, were all equally titles of Noah. Vide ſupra vol. i. p. 35, 44.

der

der by the Titans, at the inſtigation of Juno; and Jupiter, to revenge his death, ſlew the mother of the Titans, in the region of Bactriana, near the Caſpian ſea[f]. Here we find, that the legend approximates yet more nearly to the original Hindoo tradition reſpecting Maha-Deva, and Sita. The mother of the Titans is Sita, or the Ark; and her allegorical death at the hands of Jupiter is the very ſame circumſtance as the dilaceration of Sita. What further proves the truth of this ſuppoſition, the Hindoos believe, though erroneouſly, that the Ark grounded upon the ſummit of C'haiſa-Ghar in the region of Bactriana, rather than upon that of the Armenian Ararat[g].

The author of the poems attributed to Orpheus ſuppoſes the body of Bacchus to have been cut into *ſeven* pieces, the preciſe number both of the Cabiri and the Titans, or in other words of the Noëtic family excluſive of their head[h]; and this fable is cloſely connected with the hiſtory of the Curetes, from whom the Titans are ſaid to have ob-

[f] Dionyſ. lib. vi. p. 121.

[g] Vide ſupra p. 80.

[h] Ἑπτὰ δὲ παῦλα μέρη κύρε διεμοιρήσαντο. Orph. apud Proc. in Tim. lib. iii. p. 184.

tained Bacchus by means of a ſtratagem [i]. The reaſon is obvious; the legend of the Curetes, no leſs than that of the Titans, relates to the events of the deluge. After Bacchus had been torn, his members were carefully collected by Rhea, and joined together again [k].

It is evident, that theſe traditions concerning Bacchus are the very ſame, as thoſe, which have been preſerved reſpecting Oſiris. This Egyptian deity is no other than the *elder* Bacchus, or Noah;

——Αιγυπτιε Διονυσε
Ευϊα φοιτητηρος Οσειριδος οργια φαινων [l].

But he has not the ſlighteſt connection with the *younger* Bacchus, or Raamah [m]. Hence

[i] Τα γαρ Διονυσε μυστηρια τελεον απανθρωπα· ὁν εισιδι παιδα οιλα, ενοπλω κινησει περιχορευοιλων Κουρητων, δολω δε υποδυλων Τιτανων, απαλησανλες παιδαριωδεσιν αθυρμασιν· ὑτοι δε οι Τιτανες διεσπασαν. Clem. Alex. Cohor. ad Gent. p. xv.—See alſo Jul. Firm. de Err. Prof. Rel. p. 13.

[k] Μυθολογειται δε, ὁτι διασπασθεις (Διονυσος) ὑπο των Τιτανων, συνελθη παλιν ὑπο της Ρεας. Phorn. de Nat. Deor. cap. 30.

[l] Non. Dion. lib. iv. p. 80.

[m] I ſpeak of the *elder* Oſiris, for I am perſuaded, that there were two Oſirides, as well as two Bacchi, although they have not been ſo accurately diſtinguiſhed by mythologiſts. Thus, when Oſiris is ſaid to have made an expedition into India; (Diod. Bibl. lib. i. p. 17.) it is evident, that in this character he muſt be the ſame perſon as the *younger* Bacchus, or Raamah: but,

Diodorus Siculus mentions, that Oſiris alſo was torn aſunder by the Titans[n]; and that his conſort Iſis rambled over the whole world in ſearch of his ſcattered limbs. From this circumſtance he deduces the origin of the nefarious rites of the Phallus, which equally prevailed in the myſteries both of Oſiris, and of Dionuſus[o]; and from the ſame ſource aroſe the diſguſting fable of Priapus, who is ſaid by the ſcholiaſt upon Apollonius Rhodius, to have been the ſon of Bacchus and Venus, and to have been born at the city *Abarnis*[p].

As Oſiris was engaged with the Titans, ſo he is likewiſe ſaid to have been attacked by Typhon, or the Ocean, and to have been incloſed in an ark. This happened on the ſeventeenth day of the month Athyr, when the

but, when he is deſcribed as torn by the Titans, it is equally evident, that he is then the *elder* Bacchus.

[n] Bacchus is ſaid to have been torn by the Titans into ſeven pieces, and Oſiris into fourteen. (Plut. de Iſid. p. 368.) It is manifeſt, that both theſe ſtories are in ſubſtance the ſame, for the ſecond number is merely the reduplicate of the firſt. By a variation of much the ſame nature, the ancient mythologiſts added ſeven Titanides, and ſeven Cabiræ, to the ſeven Titans, and ſeven Cabiri. Hence it will follow, that Plutarch's explanation of the number *fourteen* upon phyſical principles reſts upon no ſolid foundation.

[o] Diod. Bibl. lib. iv. p. 214.—lib. i. p. 19.

[p] Schol. in Apoll. Arg. lib. i. ver. 932.

ſun paſſes through the ſign of Scorpio[q]; which, as Mr. Bryant juſtly obſerves, was the very day that Noah entered into the Ark. Oſiris then is evidently the patriarch; and Typhon muſt neceſſarily be, what Plutarch affirms he is, the Ocean, not the Babylonian tower, as Mr. Bryant has ſuppoſed. Oſiris moreover is connected with the Titans; but Oſiris is Noah; therefore the Titans muſt have been contemporary with Noah. With regard to Horus, the imaginary ſon of Oſiris, he appears in fact to be the very ſame perſon as his father[r]. Hence he is ſaid to have been concealed from Typhon in the iſland near *Buto*[s]; to have been torn in pieces by the Titans; to have been found dead in the midſt of the waters; and to have been afterwards reſtored to life and immortality[t].

I have obſerved, that the giants, whom

[q] Plut. de Iſid. et Oſir. p. 356.

[r] Vide ſupra vol. i. p. 162.

[s] Herod. lib. ii. cap. 156.

[t] Ευρειν δε αυτην (την Ισιδα) και το της αθανασιας φαρμακον, δι' ὁ τον υἱον Ὡρον, ὑπο των Τιταιων επιβουλευθεντα, και νεκρον ευρεθεντα καθ' ὑδατος, μη μονον αναστησαι δυσαν την ψυχην, αλλα και της αθανασιας ποιησαι μεταλαβειν. Diod Bibl. lib. i. p. 22. This drug of immortality, with which Iſis reſtored her ſon Horus, forcibly reminds us of the Hindoo Amrecta, or water of immortality, which was produced after the deluge. See Maur. Hiſt. of Hind. vol. i. p. 585.

Non-

Nonnus erroneouſly oppoſes to the ſecond Bacchus, were the ſame as the antediluvian Titans, or the Nephelim mentioned by Moſes; and that their bitter quarrels with each other were terminated only by the cataſtrophè of the deluge. It is remarkable, that they make an equally conſpicuous figure in the mythology of Egypt. Diodorus Siculus obſerves, that in the days of Iſis, or the Ark, were men of a vaſt ſtature, who by the Greeks were denominated *giants* [u]. Theſe were reckoned by ſome *Gegenis*, or *children of the earth*, an appellation, which is likewiſe beſtowed upon the Titans [x]; and they were generally ſuppoſed to have been all deſtroyed in their war againſt Oſiris or Noah, and the confederated deities [y].

To the ſame event muſt be referred the various fabulous encounters of Jupiter with the giants; though different nations frequently ſuppoſed the ſcene of action to have lain

[u] Οἱ δ' ἐν Αἰγυπτιοι μυθολογουσι καὶα την Ισιδος ἡλικιαν γεγονεναι τινας πολυσωμαΐους τους ὑπο μεν των Ἑλληνων ονομαζομενους γιγαντας. Diod. Bibl. lib. i. p. 23.

[x] Ενιοι μεν ουν αυτους γηγενεις φασιν ὑπαρξαι. Ibid.

[y] Συμφωνειται δε παρα τοις πλειστοις, ὁτι τοις περι τον Δια και τον Οσιριν θεοις πολεμον ενστησαμενοι παντες ανηρεθησαν. Ibid.

within their own reſpective territories. Thus, Jupiter was ſaid to have deſtroyed ſome of his enormous antagoniſts in Crete; and others, with Typhon at their head, in Phrygia. In one of theſe battles, a perſon, named *Musèus*, whom the Orphic poet ſtyles *the offspring of the reſplendent Moon*[z], or, in other words, of the lunar Ark, was believed to have voluntarily quitted the cauſe of his rebellious brethren, and in return to have received from the gods proportionable honours. I have little doubt but that the virtuous ſingularity of Noah is here alluded to; and this ſuppoſition is confirmed by the ſignification of the title *Musèus*, which ſeems to be derived from Mu, or Mou, *water*[a]. Another battle with the giants was feigned to have taken place at Pallenè in Macedonia; and another in Italy, upon the Phlegrèan plains[b]. The general

[z] Vide ſupra vol. i. p. 244.

[a] Μωϋ, το ὑδωρ. Heſych. The word *Mou* is properly Coptic, but it ſeems to ſpring originally from the Hebrew *Mi*.

[b] Φασιν αυτον (τον Δια) και τους γιγαντας ανιλειν, εν μεν Κρητη τους περι Μυλινον, καλα την Φρυγιαν τους περι Τυφωνα·—αυλομολησαι μεν γαρ εκ των πολεμιων Μουσαιον, και τυχειν ωρισμενων τιμων· κατακοπηναι δ' ὑπο των θεων απαντας τους αντιταξαμενους. Συζηναι δε και αλλους πολεμους αυλῳ προς γιγαντας, της μεν Μακεδονιας περι την Παλληνην, της δ' Ιταλιας καλα το πεδιον το μεν παλαιον απο του κατακεκαυμενου τοπου Φλεγραιον ωνομαζετο. Diod. Bibl. lib. v. p. 338.

rea-

reaſon, aſſigned for their deſtruction, was their daring impiety towards the gods, and their lawleſs exceſſes againſt men [c].

The ſcholiaſt upon Pindar varies ſomewhat from Diodorus Siculus, by placing Phlegra in Thrace, and bringing the arkite gods Hercules [d] and Bacchus to the war againſt the giants [e]; while the author of the Orphic hymns ſuppoſes, that the Hippian or arkite Minerva alſo contributed to their overthrow [f].

[c] Κολασθηναι δε τους γιγαντας υπο Διος δια την εις τους αλλους ανθρωπους παρανομιαν, και δια το ταις του σωματος υπεροχαις και ρωμαις πεποιθοτας, καταδουλουσθαι μεν τους πλησιοχωρους, απειθειν δε τοις περι του δικαιου τιθεμενοις νομοις. Ibid. p. 339.

[d] We have already ſeen, that Hercules was the great god of the Ark; and accordingly, the Orphic poet plainly calls him a *Titan*, that is a *Nöetic* Titan, as contradiſtinguiſhed from the other antediluvians.

Ἡρακλες ὁβριμοθυμε, μιγασθενες, αλκιμε Τιταν. Hymn. 11.

[e] Φλεγρα τοπος εν Θρακη, ενθα οι γιγαντες ανηρεθησαν υπο θεων— Ἡρακλεος τοινυν και Διονυσου συνελθοντων, εκρατησαν οι θεοι των γιγαντων. Schol. in Nem. i. ver. 100. Stephanus of Byzantium alſo places Phlegra in Thrace. (De Urb. p. 741.) But Valerius Flaccus, (Arg. lib. i. ver. 564.) and Statius, (Sylv. lib. iii. p. 95.) agree with Diodorus Siculus.

[f] There is preciſely the ſame uncertainty reſpecting the country, in which Typhon was ſuppoſed to have been conquered, as there is with regard to that, in which the war with the giants took place. Tzetzes obſerves, that ſome fixed the overthrow of Typhon in Sicily, ſome in Lydia, ſome in Cilicia, ſome in Phrygia, and others in Beotia. (Tzet. in Lycoph. ver. 177.) To this liſt he might have added, that others again fixed it at Nuſa in Arabia. (Apollod. Bibl. lib. i. cap. 6.)

Φλεγραιων ολετειρα γιγαντων, Ἱππελατειρα,
Τριτογενεια, λυτειρα κακων, νικηφορε δαιμον[g].

Apollodorus gives a very particular account of this battle; and mentions the names of ſeveral of the giants, who were ſlain either by Jupiter, Hercules, or Minerva. One of them was denominated *Polybotes*. This monſter vainly attempted to eſcape the arm of Neptune, by croſſing the waters of the Ocean; but the god, ſeizing a fragment of the iſland Cos, darted the enormous maſs at the giant, and cruſhed him beneath its weight[h]. It is not impoſſible, that the ſtory of Polybotes may have been invented for the purpoſe of deſcribing the diſappointed efforts, made by ſome of the antediluvians, to ſave themſelves from impending deſtruction.

To the Phlegrèan giants I apprehend that the Phlegyæ were very nearly allied, both their hiſtories referring alike to the events of the flood. The Phlegyæ are ſaid to have come from the land of Minyas[i], and in the pride of their heart to have quitted the city of the

The fact is, that the vanity of each nation appropriated to a particular diſtrict, an event, in which the whole world was equally concerned.

[g] Hymn. 31.

[h] Apollod. Bibl. lib. i. cap. 6.

[i] Εκ της Μινυαδος χωρας οι Φλεγυαι. Pauſ. Bœot. p. 728.

Orcho-

Orchomenians[k] or arkites; which defection of theirs from the Minyæ or Noachidæ proved eventually the cauſe of their deſtruction; for, like the Phlegrèan giants, they were at length deſtroyed by the gods with thunder and lightning. This tradition ſeems to have been founded upon the ſeparation of the antediluvian giants or Titans from the family of Noah. They refuſed to imitate the piety of that patriarch, and were conſequently excluded from the Ark by their own wickedneſs. Nonnus ſomewhat varies from Pauſanias in his account of the deſtruction of the Phlegyæ; but the variation is of ſuch a nature as to give additional probability to the foregoing ſuppoſition, that they were the ſame as the Phlegrèan giants and the antediluvian Titans.

Και Φλεγυας ὁτε παντας ἀνερριζωσε θαλασσῃ,
Νησον ὁλην τριοδοντι διαρρηξας Ενοσιχθων[l].

From its deep-rooted baſe the Phlegyan iſle
Stern Neptune ſhook, and plunged beneath the waves
Its impious inhabitants.

About the ſame period happened the Phlegrèan war[m], which was ſuppoſed to have taken

[k] Απεστησαν τε αια χρονοι απο των αλλων Οχχομενιων ὑπο ανοιας και τολμης οἱ Φλεγυαι. Ibid. p. 782.

[l] Dionyſ. lib. xviii. p. 319.

[m] This is evident from the following combination of circum-

place during the life of Eëtes, king of Colchi, and father of Medèa. Hence Apollonius deſcribes that prince as wearing a breaſt-plate preſented to him by Mars, who had taken it from the Phlegrèan giant Mimas.

Και τοτ' αρ' Αιητης περι μεν ςηθεσσιν εεςο
Θωρηκα ςαδιον, τον οι πορεν εξεναριξας
Σφωϊτερης Φλεγραιον Αρης υπο χερσι Μιμαντα [n].

The father of the Phlegyæ was ſuppoſed to have been Phlegyas, whom Virgil places in the very centre of the myſtic Hades [o]. This Phlegyas was the reputed ſon of Mars by Chryſa the daughter of Almus [p], and he was cloſely connected with the Perſian ſolar deity Mithras. According to Phavorinus, the worſhip of the gods commenced in Ethiopia, or the land of the Cuthites; and the perſons, principally concerned in introducing it, were

cumſtances. The Phlegyæ were contemporary with Minyas; Minyas and his children were contemporary with Eëtes, and Eëtes was contemporary with the Phlegrèan war. Hence I think myſelf juſtified in conjecturing, that the overthrow of the Phlegyæ, and the deſtruction of the Phlegrèans, were the ſame event.

[n] Argon. lib. iii. ver. 1224.

[o] Vide ſupra vol. i. p. 326.

[p] Χρυσης δε της Αλμυ και Αρεως εχει φημη γενεσθαι Φλεγυαν. Pauſ. Bœot. p. 782.

Phle-

Phlegyas and Mithras[q]. By this however nothing more, I conceive, is meant, than that the helio-arkite Myſteries were invented by Nimrod and his Cuthites. Stephanus of Byzantium mentions a city of Beotia, which from the above-mentioned Phlegyas was called *Phlegya*[r]. The circumſtance is perfectly in character; for, as Beotiä is ſimply *the land of the tauriform Ark*, ſo both *Phlegyas* and *Phlegya* are alike derived from Peleg, *the ocean*. Eſculapius was of this family, being the offspring of Apollo by Coronis the daughter of Phlegyas[s]; in other words, he was an arkite deity, and conſequently related in blood to the impious, no leſs than to the pious antediluvians. In a ſimilar manner, and for the very ſame reaſon, Minyas, the anceſtor of the Argonautic Minyæ, was ſuppoſed to have been contemporary with, and very nearly related to, the Phlegyæ[t].

I am perſuaded, that the tradition of the ſinking of the Phlegyan iſle is the very ſame as that of the ſinking of the iſland Atlantis. They both appear to me to allude to one

[q] Steph. Byzan. de Urb. p. 60.

[r] Φλεγυα, πολις Βοιωτιας, απο Φλεγυυ τυ Αρεος και Χρυσης παιδος. Steph. Byzan. de Urb. p. 741.

[s] Pauſ. Corinth. p. 170.

[t] Pauſ. Bœot. p. 782, 783.

great

great event, the ſinking of the old world beneath the waters of the deluge, or, if we ſuppoſe the arch of the earth to have remained in its original poſition, the riſing of the central waters above it. M. Bailly indeed in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of the ſcriptural chronology, labours to prove, that the Atlantians were a very ancient northern nation, long prior to the Hindoos, the Phenicians, and the Egyptians. This point he endeavours to eſtabliſh by diſcovering traces of them in the mythological hiſtories of Greece, Egypt, Phenicia, and Scythia; and by attempting to ſet aſide the account of Plato, that the iſland Atlantis was overwhelmed beneath the waves of the Ocean. The force of truth however leads him unguardedly to maintain, for he doubtleſs did not perceive the conſequences of ſuch a poſition, that the Atlantians were the ſame as the Titans and the giants; and he even cites an ancient tradition, preſerved by Coſmas Indico-Pleuſtes, that Noah formerly inhabited the iſland Atlantis, but that at the time of the deluge he was carried in an ark to that continent, which has ever ſince been occupied by his poſterity [u]. Theſe particulars unequi-

[u] Lettres ſur l'Atlantide.

vocally

vocally point out to us the proper mode of explaining the hiſtory of the Atlantians. This imaginary northern nation of M. Bailly was in fact the whole body of antediluvians, who were indifferently termed *Atlantians* and *Titans*; *Atlantians*, from their devotion to the worſhip of At-Al-As, *the divine Sun* [x], and *Titans*, from Tit, *the deluge*. The Noëtic family alſo, conſidered in the light of antediluvians, bore the very ſame appellations of *Atlantians* and *Titans*; and the great patriarch himſelf was called, by way of eminence, *Atlas* and *Titan*. Accordingly, as the deluge was univerſal, ſo the legends reſpecting the Atlantians and the Titans were univerſal likewiſe. Hence we find an *Atlas* in Phenicia, an *Atlas* in Arcadia, and an *Atlas* in the iſland Atlantis. Hence alſo it will follow, that the widely-prevailing traditions concerning the Atlantians by no means prove, as M. Bailly would inſinuate, that they were a *poſtdiluvian* race, which flouriſhed before the foundation of the Hindoo, the Egyptian, and the Phenician empires: they merely ſhew, that ſome knowledge of the flood was preſerved alike in every quarter of the globe. The Atlantians were celebrated throughout

[x] Vide ſupra vol. i. p. 10.

the

the whole world; and ſo were the Titans, the Minyæ, and the Argonauts: the cauſe was preciſely the ſame in all theſe apparently different caſes.

M. Bailly has faithfully detailed the account given by Plato of the iſland Atlantis; an account, which perfectly corroborates the preceding ſuppoſition, for it is ſolely applicable to the antediluvian world. Plato deſcribes the firſt couple, from whom the whole iſland was afterwards peopled, as being formed out of the earth; and obſerves, that the country was divided into ten parts, according to the number of their poſterity. M. Bailly maintains, and very juſtly, that the theology of Sanchoniatho is the ſame as that of the Atlantians: hence we may fairly conclude, that the Atlantian couple, formed out of the earth, are Adam and Eve; and that the ten parts, into which the country was ſuppoſed to have been divided, allude to the ten primitive antediluvian generations. Plato afterwards proceeds to deſcribe the inhabitants of this celebrated iſland. Theſe were at firſt remarkable for their piety; and, in conſequence of it, were the favourites of the gods, and enjoyed all the happineſs of the golden age. In proceſs of time however they degenerated from their priſtine integrity, and were guilty

guilty of all ſorts of violence and impurity. Jupiter at length, beholding their incorrigible depravity, overwhelmed their iſland with the waves of the ocean, and utterly deſtroyed the whole race. If to this tradition we add that already mentioned from Coſmas Indico-Pleuſtes, that Noah, at the time of the immerſion of the Atlantis, made his eſcape in the Ark to the preſent continent, we ſhall then have the whole both of the antediluvian and diluvian hiſtory complete. Conſequently M. Bailly's ſyſtem of a northern nation, long antecedent to the empires of Babylon, Egypt, and Hindoſtan [y], appears to be built entirely upon

[y] The undoubted reſemblance, which exiſts between the Brahmins and the Druids, moſt probably originated from the Aſiatic extraction of the latter. The various Japhetic tribes, which peopled Europe, all came out of the widely-extended regions of Tartary; and many of them, among whom were doubtleſs the Celtic Druids, from the neighbourhood of the Indian Caucaſus. Hence there is nothing very wonderful in this mutual reſemblance; nor can I comprehend how it proves the exiſtence of a highly poliſhed northern nation, different from, and long prior to, both the Celts, and the Hindoos. So cloſe was the connection formerly kept up between the Scythians and the Hindoos, that the mixed race, which occupied the ſpace between Scythia proper and India proper, were denominated Indo-Scythians. See Tzet. in Lycoph. ver. 174. As for the Magogian Scythians, whom Col. Vallancey ſuppoſes to be a branch of the ancient loſt nation of M. Bailly, they were evidently a mere tribe of Tartars, which, like the other tribes of

this fundamental error, the placing the Atlantians after, inſtead of before, the deluge [z].

of that great family, brought with them into the Weſt the helio-arkite traditions and idolatry of the Eaſt.

[z] The founder of the Babylonian empire is declared in Scripture to be Nimrod, who flouriſhed in the fourth generation after the flood: hence it is ſufficiently manifeſt, that, according to the Moſaical chronology, no poſtdiluvian empire can have preceded it. If indeed M. Bailly means only the later Babylonian empire, namely, that of the Medes and Perſians, hiſtory in that caſe is ſufficiently explicit in bearing teſtimony to the irruptions of the Scythians; (Herod. lib. i. cap. 104.) but theſe events happened long ſubſequent to the foundation of the kingdom of Egypt. M. Bailly, being perfectly aware that his hypotheſis of the arts and ſciences having had their origin in very high northern latitudes could not be admitted, according to the exiſting order of things, on account of the intenſe cold prevalent in thoſe regions, adopts the notable ſyſtem of M. Buffon, invented, like his own, for the purpoſe of invalidating the Moſaical chronology. M. Buffon conjectures, that the centre of the earth is occupied by fire; and that, in conſequence of the gradual waſting of this fire, the ſurface of the globe becomes gradually more cold. Now, as no hiſtory, that I ever heard of, ſuppoſes the earth at any period of its exiſtence to have been a whit more hot than what it is at preſent, (for Herodotus, the oldeſt pagan hiſtorian, gives us no reaſon to ſuppoſe that it was warmer then than now; and, as for the fable of the golden age, it ſpeaks not of an increaſe of heat, but only of an equability of temperature,) it is evident, that, according to this hypotheſis, the cooling of the earth muſt have taken place ſo ſlowly as to be abſolutely imperceptible, and conſequently that a moſt enormous number of years muſt have elapſed ſince the frigid zone was the moſt delightful habitation that the world afforded. I need ſcarcely obſerve, that, if theſe ſyſtems be founded upon truth, the earth muſt

As the ſinking of the Phlegyan iſle, and the ſubmerſion of the iſland Atlantis, equally relate to the events of the flood[a]; ſo the Chineſe have preſerved a preciſely ſimilar tradition reſpecting the preſervation of the pious Peiruun, and the fate of the iſland Maurigaſima, the *Atlantis* of the eaſtern world.

"Maurigaſima," ſays Kæmpfer, "was an "iſland famous in former ages for the excel- "lency and fruitfulneſs of its ſoil, which af- "forded among the reſt a particular clay, ex- "ceedingly proper for the making of thoſe "veſſels, which now go by the name of *Por- "cellane* or *China ware*. The inhabitants "very much enriched themſelves by this ma- "nufacture; but their increaſing wealth gave "birth to luxury, and contempt of religion; "which incenſed the gods to that degree, "that by an irrevocable decree they deter- "mined to ſink the whole iſland. However,

muſt be many millions of years old, and therefore that the Moſaical chronology muſt be falſe; the point, which Voltaire and his aſſociates particularly laboured to prove. See Barruel's Mem. of Jacobiniſm.

[a] The ancients appear to have conſidered a *ſmall floating* iſland as a ſymbol of the Ark; while, at the ſame time, they deſcribed the cataſtrophè of the deluge by the ſinking of a *large* iſland. Some obſervations have already been made upon the ſmall floating iſland; and the ſubject will be more fully reſumed hereafter.

" the then reigning king and ſovereign of " the iſland, whoſe name was *Peiruun*, being " a very virtuous and religious prince, no " ways guilty of the crimes of his ſubjects, " this decree of the gods was revealed to him " in a dream; wherein he was commanded, " as he valued the ſecurity of his perſon, to " retire on board his ſhips, and to flee from " the iſland, as ſoon as he ſhould obſerve, " that the faces of the two idols, which " ſtood at the entry of the temple, turned " red.—So preſſing a danger impending over " the heads of his ſubjects, and the ſigns " whereby they might know its approach, in " order to ſave their lives by a ſpeedy flight, " he cauſed forthwith to be made public; " but he was only ridiculed for his zeal and " care, and grew contemptible to his ſub- " jects. Some time after, a looſe idle fellow, " further to expoſe the king's ſuperſtitious " fears, went one night, nobody obſerving " him, and painted the faces of both idols " red. The next morning notice was given " to the king, that the idols' faces were red: " upon which, little imagining it to be done " by ſuch wicked hands, but looking upon it " as a miraculous event and undoubted ſign " of the iſland's deſtruction being now at " hand, he went forthwith on board his " ſhips,

" ſhips, with his family and all that would " follow him; and, with crowded ſails, haſt- " ened from the fatal ſhores towards the " coaſts of the province Foktsju in China. " After the king's departure the iſland ſunk; " and the ſcoffer with his accomplices, not " apprehenſive that their frolic would be at- " tended with ſo dangerous a conſequence, " were ſwallowed up by the waves, with all " the unfaithful that remained in the iſland, " and an immenſe quantity of porcellane " ware. The king and his people got ſafe " to China, where the memory of his arrival " is ſtill celebrated by a yearly feſtival; on " which the Chineſe, particularly the inha- " bitants of the ſouthern maritime provinces, " divert themſelves on the water, rowing up " and down in their boats, as if they were " preparing for a flight, and ſometimes cry- " ing with a loud voice *Peiruun*, which was " the name of that prince. The ſame feſti- " val hath been by the Chineſe introduced " into Japan; and is now celebrated there, " chiefly upon the weſtern coaſts of this em- " pire [b]."

It is eaſy to ſee, that this tradition reſpect- ing the iſland Maurigaſima is a mere adapta-

[b] Kæmpfer's Japan, Appendix, p. 13.

tion of the fable of the Atlantis to the manners and habits of the Chineſe. The ſame local appropriation, which fixed the one iſland in the weſtern, fixed the other in the eaſtern ocean; and, while the Greeks and Phenicians worſhipped the great ſolar patriarch under the name of *Atlas*, the Chineſe revered the common progenitor of mankind under the title of *Peiruun*, or P'Arun, *the arkite*.

As for the deities engaged in the war with the giants, I have repeatedly ſhewn them to be helio-arkite gods, and have diſcuſſed at large the mythological characters of Neptune, Minerva, Bacchus, Mars, and Hercules: that however of Jupiter has been hitherto only touched upon; here therefore will be the proper place to enter into a more minute conſideration of it.

Under the name of *Jupiter*, or *Hammon*, the Egyptians certainly worſhipped their progenitor Ham; but this deity ſeems moreover not unfrequently to be the ſame as Noah himſelf[c]. He was equally concerned in the conteſt with the Phlegrèans, the Phlegyæ, the Titans, and the diluvian monſter Typhon; and he is generally ſaid to be the ſon of Saturn and Rhea, and to have been born

[c] Vide ſupra vol. i. p. 15.

in

in the Dictèan cave in Crete. Here he was committed to the care of the Curetes, or Cabiri; who claſhed their ſwords againſt their ſhields to prevent Saturn from hearing the cries of the infant [d]. Other nations however claimed the honour of having given birth to Jupiter, as well as the Cretans. Among theſe we may reckon the inhabitants of Ithomè in Meſſenia, who preſerved alſo the ſame tradition reſpecting the Curetes [e]; and the citizens of the Arcadian town Parrhaſia, which the ancient Apidanèans ſtyled *the Ogygian bed of Rhea* [f]. Theſe Apidanèans, for ſo the Arcadians were formerly called [g], aſſumed that name in honour of Api-da-Nus, *the Noëtic bull Apis*; while their city, in conſequence of the introduction of the ſolar worſhip, was denominated *Parrhaſia*, or P'Ares-Aia, *the land of the Sun*. As for the Ogygian or oceanic bed of Rhea, it muſt primarily have denoted mount Ararat, where the Ark firſt

[d] Apollod. Bibl. lib. i. cap. 1. In their time, as we have ſeen, flouriſhed the Titans. Diod. Bibl. lib. v. p. 334.

[e] Pauſ. Meſſ. p. 361.

[f] Ε᾽ δε σε Παρῥασιη Ῥεια τεκεν——.
Callim. Hymn. ad Jov. ver. 10.
—— αλλα ἑ Ῥειης
Ωγυγιον καλεῦσι λεχωϊον Απιδανες. Ibid. ver. 13.

[g] Απιδανες, οἱ αρχαιοι Αρκαδες. Schol. in Callim. Hymn. ad Jov. ver. 14.

grounded and brought forth her mythological progeny; whence the Greeks, according to their uſual cuſtom of applying diluvian traditions to their own territory, afterwards tranſferred the appellation to a town of Arcadia. The particular place, where the Arcadians maintained that Jupiter was born, was called *Cretea*. This region, near which flowed the river *Nus* [h], or *Noah*, they affirmed to have been the real land of his nativity, and not the iſland *Crete* [i]. It is remarkable, that, as there was a *Crete* in Arcadia, ſo likewiſe there was a city *Arcades* in Crete [k], and a city *Arcadia* in Egypt [l]. The fact is, as I have frequently obſerved, that theſe are merely ſacred deſcriptive titles; for Cretea is Cur-Ait-Aia, *the land of the burning Sun*, and Arcadia is Arca-D'Aia, *the country of the divine Ark*. Pauſanias informs us, that it would be almoſt impoſſible to enumerate every nation, which pretended, that Jupiter was born within their particular territory [m]. The reaſon of this is

[h] Pauſ. Arcad. p. 680.

[i] Χωρα τις εστιν εν τῳ Λυκαιῳ Κρητεα καλουμενη· αυτη δε ἡ Κρητεα εστιν εξ αριστερας Απολλωνος αλσους επικλησιν Παρρασιου· και την Κρηνην, ενθα ὁ Κρητων εχει λογος τραφηναι Δια, το χωριον τουτο ειναι, και ου την νησον, αμφισβητουσιν οἱ Αρκαδες. Pauſ. Arcad. p. 678.

[k] Αρκαδες, πολις Κρητης. Steph. Byzan. p. 166.

[l] Αρκαδια, Αιγυπτου πολις. Ibid. p. 167.

[m] Παντας μεν ουν καταριθμησασθαι και προθυμηθεντι απορον, ὁποσοι θελουσι

obvious; wherever the Cabiric prieſts were ſcattered, they carried along with them ſome traditions of Jupiter, the Titans, and the deluge. Theſe, though they equally concerned the whole world, the vanity of each people conſtantly appropriated to their own country.

The mode, in which the infant Jupiter received his nouriſhment, is variouſly related. Agathocles affirms, that he was nurſed by a ſow [n]: Aratus, in one part of his *Phænomena*, mentions, that he was ſuckled by a ſhe-goat [o]; and, in another, by ſhe-bears [p]: Virgil aſſerts, that he was nouriſhed by bees [q]: and Mero aſſigns that office to doves.

Ζευς δ' αρ' ενι Κρητη τρεφετο μεγας, ωδ' αρα τις νιν
Ηειδε Μακαρων, ὁ δ' αεξετο ωασι μελεσσι.
Τον μεν αρα τρηρωνες ὑπο ζαθεῳ τρεφον αντρῳ,
Αμβροσιην φορεῦσαι απ' Ωκεανοιο ῥοαων [r].

This curious fable is alluded to by Homer;

θελουσι γινεσθαι και τραφηναι ωαρα σφισι Δια. Pauſ. Meſſen. p. 361.

[n] Agath. apud Athen. Deipnoſ. lib. ix. p. 375.

[o] Arat. Phæn. p. 23.

[p] Ibid. p. 8.

[q] Georg. iv. ver. 149. The mythological import of bees will be conſidered in the next chapter, which treats of the Myſteries.

[r] Mæro apud Athen. Deipnoſ. lib. xi. p. 491.

and his ſcholiaſt obſerves, that doves were feigned to carry ambroſia to Jupiter, and that they flew with it between thoſe tremendous *Planĉti* or *Symplegades*, through which the Argo was barely navigated with ſafety[s]. Hence it appears, that the doves of Jupiter are cloſely connected with the dove of Jaſon, or Noah. As for the ſow, mentioned by Agathocles, it was one of the arkite ſymbols; whence we find it introduced into the hiſtory of Venus and Adonis, and into one of the three Indian Avatars, which relate to the deluge: while the Arĉti or bears, which were ſuppoſed by ſome to have ſuckled Jupiter, were the bears of the ſphere, concerning which I have already obſerved, that the name *Arĉtos* appears to have been corrupted from Arc-Theus, *the divine Ark*. Jupiter then being an arkite god, we ſhall ſee the reaſon, why he was ſometimes ſtyled *Ercèus*[t]; and why Danaè, the mother of Perſeus, was feigned to have been brought before his altar by Acriſius, in order that ſhe might be obliged to confeſs who was the father of her

[s] Τρηρωνες, ται τ' αμβροσιην Διϊ πατρι φερουσιν.
Odyſſ. lib. xii. ver. 63.
Ητοι μυθικως φησι, τας περιστερας δια των Πλαγκτων πετομενας αποκομιζειν Διϊ αμβροσιαν. Schol. in loc.

[t] Pauſ. 1 Eliac. p. 412.

child.

child [u]. We ſhall alſo perceive, why he was intitled *the preſerver*; why his rites were cloſely connected with the Myſteries of Adonis at Argos [x]; and why he is ſaid by Nonnus, in reference to the ſymbolical Hippos and Hippa, to have embraced Dia, in the ſhape of a horſe [y], a fable, evidently the ſame as the Hindoo legend concerning the intercourſe of the Sun with the goddeſs Devi [z], of which name *Dia* is a mere inflexion. Pauſanias in ſhort expreſsly declares, that Neptune, Jupiter, Hercules, and Minerva, were all ſtyled *Argèan*, or *arkite Gods* [a], though

[u] Δαναην καταγει συν τω παιδι επι τον ὑπο του Ἑρκειε Διος βωμον. Schol. in Apoll. Argon. lib. iv. ver. 1091. The reader will recollect that this Ercèan Jupiter, and the Agamemnon of Homer, were one and the ſame perſon.

[x] Και Διος εστιν ενταυθα ἱερον Σωτηρος· και παριωσιν εις το οικημα, ενταυθα τον Αδωνιν αἱ γυναικες Αργειων οδυρονται. Pauſ. Corin. p. 156.

[y] Εινατος ἱππια λεκτρα φερει περἰαιθιδι Διῃ. Nonni Dionyſ. lib. vii. p. 134.

[z] Vide ſupra p. 222.

[a] Near Acaceſium in Arcadia was a remarkable aſſemblage of theſe arkite deities: Ceres with her torch; Deſpena, who ſeems to be Proſerpine, with an ark upon her knees; Diana; Anytus, one of the Titans, from whom, according to Onomacritus, all the ſufferings of Bacchus originated; and, laſtly, the Curetes, or Corybantes. Ἡ μεν ων Δημητηρ δαδα εν δεξια φερει, την δε ἑτεραν χειρα επιβεβληκεν επι την Δεσποιναν. Ἡ δε Δεσποινα σκηπτρον τε και καλυμμενην κιστην επι τοις γονασιν εχει· τη δε εχεται τη δεξια κιστης· τω θρονω δε εκαλιεωθεν Αρτεμις. — Προς δε της Δεσποινης

τῳ

their votaries were not agreed, reſpecting the import of the title [b].

The preceding remarks upon Bacchus and the Titans will prepare us for the conſideration of two ſeveral traditions reſpecting that deity, which Mr. Bryant has applied, but I think erroneouſly, to the diſperſion at Babel.

The firſt of them apparently relates to the elder Bacchus, or Noah. This hero-god is ſaid, by Homer, and Nonnus, to have been attacked, and put to flight along with his

τῳ αγαλματι ἐςηκεν Ανυτος, ὀχημα ὡπλισμενῳ παρεχομενος· φασι δε οἱ περι τον ἱερον, τραφηναι την Δεσποινὰν ὑπο τῳ Ανύϊῳ, και ειναι των Τιτανων καλεμενων και τον Ανυτον.—Παρα δε Ὁμηρῳ Ονομακριτος παραλαβων των Τιτανων το ονομα, Διονυσῳ τε συνεθηκεν οργια, και ειναι τους Τιτανας τῳ Διονυσῳ των παθηματων ἑποιησεν αυτουργους.—Τα δε ες Κουρητας (ἐτοι γαρ ὑπο των αγαλμαΐων πεποιηνται) και τα ες Κορυβαντας απειργασμενους επι του βαθρου—. Pauſ. Arcad. p. 675. This Deſpena was highly revered by the Arcadians, and accounted the daughter of Neptune. Some eſteemed her the ſame as Ceres, but Pauſanias was afraid of revealing the myſtery to the profane. Ταὐτην μαλιςα θεων σεβουσιν οἱ Αρκαδες την Δεσποιναν· θυγαλιρα δε αὐτην Ποσειδωνος ειναι φασι, και Δημητρος επικλησις ες τους πολλους ἐςιν αυτη Δεσποινα.—Της δε Δεσποινης το ονομα εδεισα ες τους ατελεςερους γραφειν. Ibid. p. 677. Above the grove of this goddeſs was the temple of her father, the Hippian Neptune. Ὑπερ δε το αλσος και Ἱππιου Ποσειδωνος, ἀτε παῖρος της Δεσποινης, και θεων ἄλλων εισι βωμοι. Ibid. The name of *Deſpena*, no leſs than her hiſtory, plainly ſhews, that, like Ceres, ſhe was a perſonification of the Ark. Deſpena is Da-Sipena, *the decked ſhip*.

[b] Pauſ. Achaic. p. 583.

nurſes,

nurſes, by Lycurgus. Terrified with the impending danger, he fled over the plains of Nuſa, and plunged into the waters of the Erythrèan ſea.

Ουδε γαρ ηδε Δρυαντος υἱος κρατερος Λυκοοργος
Δην ην, ὁς ῥα θεοισιν επηρανιοισιν εριζεν.
Ὁς ποτε μαινομενοιο Διωνυσοιο τιθηνας
Σευε κατ' ηγαθεον Νυσσηϊον· αἱ δ' ἁμα πασαι
Θυσθλα χαμαι κατεχευαν, ὑπ' ανδροφονοιο Λυκηργε
Θεινομεναι βαπληγι· Διωνυσος δε φοβηθεις
Δυσεθ' ἁλος κατα κυμα· Θετις δ' ὑπεδεξατο κολπῳ
Δειδιοτα[c].—

In a mad mood, while Bacchus blindly rag'd,
Lycurgus drove his trembling bands confuſed
O'er the vaſt plains of Nuſa. They in haſte
Threw down their ſacred implements, and fled
In dreadful diſſipation. Bacchus ſaw
Rout upon rout; and loſt in wild diſmay
Plung'd in the deep: here Thetis in her arms
Receiv'd him, ſhuddering at the dire event.

Bryant.

Ελπετο γαρ Κρονιωνα προασπιζειν Λυκοοργῳ,
Αιθεριὸ παταγοιο τυπον βρονταιον ακουων·
Ταρβαλεοις δε ποδεσσι φυγων ακιχητος ὁδιτης
Γλαυκον Ερυθραιης ὑπεδυσατο κυμα θαλασσης·

[c] Iliad. lib. vi. ver. 130.

Τον

Τον δε Θετις βυθιη φιλιῳ πηχυνεν αγοσῳ,
Και μιν εσω δυνοντα πολυφλοισβοιο μελαθρα,
Χερσι φιλοξεινοισιν Αραψ ησπαζετο Νηρευς [d].

——— From fierce Lycurgus,
Bacchus all trembling, as he fled away,
Call'd on the mighty Erythrèan deep
To yield him ſhelter. Thetis heard his cries,
And as he plung'd beneath the turbid wave,
Receiv'd him in her arms: old Nereus too,
The Arabian god, ſtretch'd out his friendly hand,
And led him darkling through the vaſt abyſs
Of founding waters——. *Bryant.*

Lycurgus is uſually thought to have been a Thracian prince; but this, like the circumſtance of Bacchus plunging into the Erythrèan ſea, is a mere local appropriation. Lycurgus ſeems, in fact, to be the ſame mythological character as Lycaon, the wicked king of Arcadia; both being equally a perſonification of the great body of impious antediluvians. The introduction indeed of the Erythrèan ſea ſhews evidently, that the ſtory is of oriental extraction; and completely proves the abſurdity of ſuppoſing Lycurgus ever to have been literally a king of Thrace. I ap-

[d] Dionyſ. lib. xx. p. 361.

prehend

prehend in ſhort, that the whole fable originated from the ſame ſource, as the legend of the amphibious monſter Oannes; who was ſuppoſed by the Chaldèans to have aſcended from the waters of the Erythrèan ſea, and to have inſtructed the aſſembled multitudes in the hiſtory of the coſmogony[e]. I do not ſee what connection it can poſſibly have with the events of the Babylonian tower; nor can I conceive, why either Nimrod, or his diſperſed Cuthites, ſhould be repreſented as having plunged into the ſea, in order to avoid the vengeance of heaven. But if we ſuppoſe Lycurgus[f] to be a perſonification of the Titanic antediluvians, and Bacchus to be the ſcriptural Noah, the import of the tradition will ſcarcely require to be pointed out. The friendly element, which preſerved the patriarch, overwhelmed his enemies with inevitable deſtruction.

As for the nurſes of Bacchus, though ſpoken of in the plural number, they are all equally the Ark; and the reaſon, why they are deſcribed as being more than one, is

[e] Syncel. Chronog. p. 29.

[f] *Lycurgus*, and *Lycaon*, are both derived from Luc, *the Sun*, in alluſion to the ſolar idolatry of the antediluvians, which was unmixed with the later invention of hero-worſhip.

mere-

merely becauſe the ſame veſſel was deſignated by a variety of different names. Hence we are ſometimes told, that Hippa was the nurſe of Bacchus; while at other times that office is aſſigned to Miſa, Ino, Iſis, Nuſa, or the Hyades. The fables indeed both of the infancy of Jupiter, and of the infancy of Bacchus, ſprung from the very ſame allegory. As the entrance of Noah into the Ark was eſteemed his death, ſo his egreſs was conſidered as a ſecond birth. Hence, in the mythology of paganiſm, we ſometimes find him repreſented as an old man, and ſometimes as an infant.

But, what, in an eſpecial manner, decides the identity of Noah, and of that Bacchus, who plunged into the ſea, is the name of the place where the event is ſaid to have happened. Nuſa manifeſtly received its appellation from Nuſa, *the nurſe* or *Ark of Noah*; while Dionuſus, the proper diſtinctive title of the elder Bacchus [g], is Dio-Nuſus, *the god*

[g] All mythic writers allow the exiſtence of an elder and a younger deity, both of whom they indifferently call *Dionuſus* and *Bacchus*. In ſtrict propriety however the two names ought always to be kept entirely diſtinct. The elder deity, or Noah, is Dionuſus or Dio-Nus, but not Bacchus: the younger deity, or Raamah the ſon of Cuſh, is Bacchus or Bar-Chus, but not Dionuſus.

Nus.

Nus[h]. In a ſimilar manner, and with the moſt exact propriety, Nuſa is repreſented as the ſcene of Jupiter's triumph over Typhon. The God yoked his winged ſteeds to his chariot; and purſuing his enemy as far as mount Nuſa, attacked him with flaming thunderbolts[i]. We have ſeen a variety of places, called *Minoa*, ſituated in very different countries, all of which derived their names from Minos or Menu, the great patriarch; thus alſo, and with the very ſame alluſion, we find a *Nuſa* in Beotia, in Thrace, in Arabia, in India, in Libya, in Naxus[k], in Caria, in Caucaſus, and upon the Nile[l].

[h] In a former publication I derived the word differently; but I now think, that I was miſtaken. At the ſame time it is not improbable, that ſome mutilated traditions of the fall may have been blended with the hiſtory of Noah. See Horæ Moſaicæ, vol. i. p. 95.

[i] Apollod. Bibl. lib. i. cap. 6. Winged horſes are aſſigned to Jupiter, as being an arkite or hippian deity. For a ſimilar reaſon, after the union of the two ſuperſtitions, Pelops is deſcribed as riding in a chariot drawn by winged horſes. Hence alſo white horſes were deemed ſacred to Apollo, the Sun. Herod. lib. i. cap. 189. lib. vii. cap. 55. Thus the Scythians ſacrificed horſes to the orb of day; Herod. lib. i. cap. 216. and white ſteeds were highly venerated both by the Druids, and the Perſians. Borlaſe's Cornwall, p. 140, 144.

[k] Naxus received its name in honour of Nuach-Zeus, *the god Noah*: it was ſacred to Bacchus, and famed for one of his moſt celebrated exploits. Steph. Byzan. p. 580.—Apollod. Bibl. lib. iii. cap. 5.

[l] Ἡ μεν Νυσσα εν τισι χωραις ορος, ὡς εν Βοιωτια, και Θρᾴκῃ, και Αρα-

The weapon, with which Homer arms Lycurgus, is a Bu-Plex, or *ox-goad*. I think it probable, with Mr. Bryant, that the original word was *Bu-Peleg*, though I cannot preciſely aſſent to the ſignification, which he affixes to it. The inflexion of Bu-Plex, that occurs in the preceding citation from Homer, is *Bu-Plegi*; and the Hebrew plural of Bu-Peleg will alſo be *Bu-Plegi*. If this compound term be literally tranſlated, it will be *the ſtreams of the ox*; or, in other words, *the diluvian ocean of the tauriform Ark*. *Peleg*, as we have ſeen, is the radical, which equally enters into the words *Phlegyæ*, *Pelaſgus*, and *Pelagus*; and it appears uniformly to ſignify

Ἀραβίᾳ, καὶ Ἰνδικῇ, καὶ Λιβύῃ, καὶ Νάξῳ, ὅπου δὲ πολις, ὡς ἐν Καρίᾳ, καὶ ἐν τῷ Καυκασίῳ ὄρει· ὅπου δὲ νησος, ὡς ἐν Νειλῳ τῷ ποταμῷ. Schol. in Iliad. lib. vi. ver. 134. According to Pliny, Scythopolis was once called *Nuſa*, from the nurſe of Bacchus. Scythopolin, antea Nyſam a Libero patre ſepulta nutrice ibi. Plin. Nat. Hiſt. lib. v. cap. 18. Hence it will follow, that Nuſa is the ſame mythological character as Hippa, for they are both equally ſaid to have been the nurſe of Bacchus; in other words, they are both equally the Noëtic Ark. There was moreover a *Nuſa* in Ethiopia, the land of the Cuthites, where the myſteries of Bacchus were in former times very devoutly celebrated. Herod. lib. iii. cap. 97. The Nuſa, where Jupiter was ſuppoſed to have conquered Typhon, is ſaid by Apollodorus to have been the ſeat of Bacchus, and the Hyades. Apollod. Bibl. lib. iii. cap. 4. The mythological hiſtory of the Hyades has been already conſidered.

a divi-

a diviſion occaſioned by water [m]. The legend therefore reſpecting the ox-goad means nothing more, than that, when Bacchus, or Noah, fled from Lycurgus, he was purſued by the mighty ſtreams of the Ocean, which bore up the Ark upon their ſurface.

The ſecond tradition, which Mr. Bryant alſo applies to the diſperſion of the Cuthites, ſeems rather to allude to ſome temporary reverſe of fortune experienced, in the courſe of his celebrated expedition, by Raamah, the younger or Indian Bacchus. Mr. Maurice mentions a check received by the forces of this hero-god, previous to their laſt victorious conflict with Ravan, king of Ceylon [n], which I apprehend to be the very event celebrated by Nonnus. The brother of Ravan is deſcribed as a mighty giant, but poſſeſſing all the attributes of the claſſical Morpheus [o]. He

[m] A very ingenious writer, Mr. Catcott, in his treatiſe on the deluge, annexes this ſenſe to the ſcriptural name *Peleg*, in whoſe days the earth was divided. He ſuppoſes, that this diviſion was not a partition of the earth into ſtates and kingdoms, but the violent diſruption of America from Africa. I will not pretend to decide, how far his ſyſtem is tenable; but this at leaſt is certain, that Peleg ſignifies *a diviſion by means of intervening water*.

[n] Hiſt. of Hind. vol. ii. p. 244.

[o] Mr. Maurice does not inform us what was the name of this gigantic brother of Ravan; but, ſhould it at all approxi-

took an active part in the war againſt Rama; and fell at length, together with his brother and ſovereign, by the hand of that conqueror[p]. If now we recur to *the Dionyſiacs*, we ſhall find, that Nonnus oppoſes to his hero the younger Bacchus a prince called *Deriades*, aſſigning to him, as a ſon-in-law and auxiliary, a perſon named *Morreus*; and that, at the termination of the war, Deriades is ſlain, like Ravan, and Morreus deſperately wounded. The paſſage then, which Mr. Bryant cites, and applies to the diſperſion of the Cuthites, is a deſcription of the temporary defeat of the Bacchanalian army by this Deriades, which, as I have juſt obſerved, I conjecture to be the ſame event as the check, that Rama experienced from Ravan; and were we poſſeſſed of any tranſlation of *the Ramayan*, the Sanſcreet epic poem, in which are ſung the exploits of Rama, it is not improbable, that it might be found to coincide both in this, and in many other points, with *the Dionyſiacs* of Nonnus[q].

mate to that of Morreus, we certainly may, in that caſe, conſider him as the prototype of Morpheus.

[p] Hiſt. of Hind. vol. ii. p. 246.

[q] "The firſt poet of the Hindus," ſays Sir Wm. Jones, "was the great Valmic, and his *Ramayan* is an Epic poem on "the ſame ſubject, (viz. the war between Rama and Ravan) "which, in unity of action, magnificence of imagery, and ele- "gance of ſtyle, far ſurpaſſes the learned and elaborate work of "Non-

Could it only be ſatisfactorily proved, that the younger Bacchus is Nimrod, I ſhould readily aſſent to Mr. Bryant's interpretation of the paſſage in queſtion; but ſince he rather appears to be Raamah, I feel myſelf compelled to reject it. The paſſage cited in *the Analyſis*, with the addition only of a few verſes to render the ſenſe more complete, is as follows.

Βασσαριδων δε φαλαγγα δι' ασεος αορι τυπτων,
Δηριαδης ελιωκεν, εως σχεδον ηλασε πυργων
Οιγομενα σιχα πασαν εσω πυλεωνος εεργων·
Τειχεος υψιλοφοιο διωκομεναι δε σιδηρω
Ασεος εντος ιχανον αποσπαδες ηθαδος υλης.
Ασαθεες δε φαλαγγες αηθεα κυκλα κελευθα
Εσιχον ενθα και ενθα διακριδον εις πτερον Ευρα,
Εις ραχιν Ζεφυροιο, παρ' εσπεριον κλιμα γαιης,
Αι δε Νοτα παρα πεζαν αλημονες, αι δε Βορηος
Βασσαριδες κλονεοντο [r].

Now fled the Bacchic troops, while on their rear
Hung the fierce victor, proud Deriades.

" Nonnus, intitled *Dionyſiaca*, half of which, or twenty-four " books, I peruſed with great eagerneſs, when I was very young, " and ſhould have travelled to the concluſion of it, if other " purſuits had not engaged me. I ſhall never have leiſure to " compare the *Dionyſiacs* with the *Ramayan*; but am confident, " that an accurate compariſon of the two poems would prove " Dionyſus and Rama to have been the ſame perſon; and I " incline to think, that he was Rama, the ſon of Cuſh, who " might have eſtabliſhed the firſt regular government in this " part of Aſia." Aſiat. Reſ. vol. i. p. 258.

[r] Dionyſ. lib. xxxiv. p. 568.

Part ſought the town; part fled in deep diſmay,
By different routs, uncertain where they paſs'd.
Some ſought the limits of the eaſtern world;
Some, where the craggy weſtern coaſt extends,
Sped to the regions of the ſetting Sun.
Sore travel others felt, and wander'd far
Southward; while many ſought the diſtant north,
All in confuſion. *Bryant in part.*

There is yet another peculiarity, which tends additionally to prove the identity of the younger Bacchus, and the Hindoo Rama. The latter of theſe deities is ſaid to have engaged Hanumat to attend him along with an army of apes, in his expedition againſt the gigantic tyrant of Ceylon[s]: the former is univerſally deſcribed as invading India with a numerous retinue of Satyrs, Lenæ, Thyæ, Mimallones, and Naiads[t]. Hanumat himſelf appears to be the ſame perſon as the claſſical Silenus; who is ſaid by Diodorus Siculus to have been the firſt king of Nuſa, and to have had a tail like an ape[u]. He was a con-

[s] Maur. Hiſt. of Hind. vol. ii. p. 239.

[t] Strab. lib. x. p. 468.

[u] Bibl. lib. iii. p. 205. Both Hanumat and Silenus ſeem to be the ſame as Pan, who is ſaid by Diodorus to have accompanied Oſiris in his expedition to India. (Diod. Bibl. lib. i. p. 16.) Pan however I have already ſhewn to be in fact no other than Oſiris himſelf, or the Solar Noah, (Vide ſupra vol. i.

ſtant attendant upon Bacchus [x]; whence Nonnus calls the whole retinue of that deity by the common name of *Sileni* [y]. In a ſubſequent age, when Alexander the great invaded India, he affected to imitate the manners of

vol. i. p. 160.) Hence it is evident, that he is erroneouſly introduced into the hiſtory of the younger Oſiris, or Raamah. The ſame remark will apply to Silenus, whom I ſuſpect to be equally the patriarch Noah, worſhipped under the title of *the great lunar* or *arkite god.* The Phenicians termed the Moon *Lebana*, or *Lubana:* from this word, by omitting the middle ſyllable, the Latins ſeem to have formed their term *Luna*; and the Greeks, by adding to it the particle *Za*, their appellation *Selenè.* As the feminine *Selenè* was *the great arkite Moon*, ſo the maſculine *Silenus* was *the god of the great arkite Moon.* Silenus in ſhort was the ſame as the *Deus-Lunus*, who was worſhipped, according to Spartian, in Carrhæ of Meſopotamia; (Spart. Comm. in Carac. cap. 7.) and, in reference I apprehend to the intoxication of Noah, he was conſtantly repreſented as the patron of drunkenneſs. It is worthy of obſervation, that the excellent mythological poet Virgil puts into his mouth a ſong reſpecting Chaos, Saturn, Pyrrha, and Deucalion, which is evidently borrowed from the ſimilar ſongs aſcribed to Orpheus. (Compare Virg. Bucol. vi. ver. 31.—Orph. Argon. ver. 12.—Apoll. Argon. lib. i. ver. 496.) Laſtly, what ſeems indiſputably to prove his identity with Noah, he is ſaid by Diodorus to have been the firſt king of Nuſa, or *the Noëtic Ark.*

[x] Diod. Sic. Bibl. lib. iv. p. 212.

[y] Dionyſ. lib. xxix. p. 469. Theſe Sileni were the ſame as the Satyrs, (Nonni Dionyſ. lib. xxix. p. 469.) whom the poet repreſents with the tails of horſes.

'———Ἱππειην δὲ τιταινομενη δια νωτου
Οὐθιος αμφιελικτος επ' ἰξυος ἐξεσεν ουρη.

Nonni Dionyſ. lib. xiv. p. 256.

his predeceſſor the younger Bacchus; and the march of his victorious army reſembled the mad proceſſion of the Satyrs, and the Mimallones. His friends were crowned with chaplets of flowers; the ſprightly notes of muſic reſounded in all quarters; and during the ſpace of ſeven days, the whole army exhibited a continued ſcene of riot, drunkenneſs, and profuſion [z].

I have obſerved, that although Nonnus diſtinguiſhes, with ſufficient accuracy, between the firſt and the ſecond Bacchus, yet he frequently confounds together their reſpective hiſtories. The curious fable of Beroë is a remarkable inſtance of this, which, although

[z] Æmulatus Patris Liberi non gloriam ſolum, quam ex illis gentibus deportaverat; ſed etiam famam (ſive illud triumphus fuit ab eo primum inſtitutus, ſive Bacchantium luſus ſtatuit imitari,) animo ſuper humanum faſtigium elato. Vicos, per quos iter erat, floribus coroniſque ſterni jubet: liminibus ædium crateres vino repletos, et alia eximiæ magnitudinis vaſa diſponi: vehicula deinde conſtrata, ut plures capere milites poſſent, in tabernaculorum modum ornari, alia candidis velis, alia veſte pretioſa. Primi ibant amici, et cohors regia, variis redimita floribus coroniſque: alibi tibicinum cantus; alibi lyræ ſonus audiebatur; item in vehiculis pro copia cujuſque adornatis, comeſſabundus exercitus, armis quæ maxime decora erant circumpendentibus. Ipſum convivaſque currus vehebat crateris aureis ejuſdemque materiæ ingentibus poculis prægravis. Hoc modo per dies ſeptem bacchabundum agmen inceſſit. Quint. Curt. lib. ix. cap. 10.

intro-

introduced into the Dionyſiacs, is no way connected with the exploits of the younger Bacchus, but belongs excluſively to the era of the elder, or Noah. The ſtory has been very much corrupted by the weſtern mythologiſts. They uſually deſcribe Beroè, as the nurſe of Semelè; and feign, that Juno, aſſuming her ſhape, maliciouſly perſuaded Semelè to make ſuch a requeſt to Jupiter, as occaſioned her death [a]. That ſhe was cloſely connected with Bacchus, there can be no doubt; and Nonnus throws ſo much light upon her mythological hiſtory, that we ſhall find but little difficulty in the analyſis of it. He gives her legend, and that of the city, which received its name from her, in the following remarkable language.

Ῥιζα βιȣ Βερoη, πτoλιων τρoφoς, ευχoς ανακτων,
Πρωτόφανης, αιωνος ὁμoσπoρε, συνθρoνε κoσμȣ,
Ἑδρανoν Ἑρμειαo, δικης πεδoν, ασυ θεμιςων,
Ἐνδιoν ευφρoσυνης, Παφιης δoμoς, oικoς ερωτων,
Βακχȣ τερπνoν εδεθλoν, εναυλιoν ιoχεαιρης,
Νηρειδων αναθημα, Διoς δoμoς, Αρεoς αυλη.
Ὀρχoμενος χαριτων Λιβανηϊδος ασρoν αρȣρης.
Τηθυος ισoετηρος ὁμoδρoμoς Ὠκεανoιo,
Ὅς Βερoην εφυτευσεν ἑῳ πoλυπιδακι πασῳ,
Τηθυος ικμαλεoισιν ὁμιλησας ὑμεναιoις,

[a] Hyg. Fab. 179. Ovid. Metam. lib. iii. ver. 275.

Ἥπερ Ἀμυμωνὴν ἐπεφημισαν, ἐυτε ἑ μητηρ
Ὑδρηλης φιλοτητος ὑποδρυχιη τεκεν ευνη.
Αλλα τις ὁπλοτερη πελεται φατις, ὁττι μιν αυτη
Ανδρομεης Κυθερεια κυδερνητειρα γενεθλης
Ασσυριῳ παυλευκον Αδωνιδι γειτονα μητηρ.

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Τῃ δε λοχευομενῃ πρωταγγελος εισετι θεσμων
Ωκεανος πορε χευμα λεχωϊον ἰξυϊ κοσμω
Αεναῳ τελαμωνι χεων μιτρεμενον ὑδωρ.

- - - - - - - - - - - - - - -

Και Παφιης ωδινα τελεσσιγονοιο μαθοντες
Θηρες εβακχευοντο, λεων δε τις ἀδρον ἀθυρων
Χειλεϊ μειλιχιῳ ῥαχιην ησπαζετο ταυρε,
Ακροτερας ϛοματεσσι φιλον μυκηθμον ιαλλων,
Και τροχαλαις βαρυδεπον επιρρησσων πεδον ὁπλῃ
Ἱππος ανεκροταλιζε, γενεθλιον ηχον αρασσων,
Και ποδος ὑψιποροιο θορων επιδηορι παλμῳ
Πορδαλις αιολονωτος επεσκιρτησε λαγῶῳ.

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Και Βερωην γελοωσαν ετι βρεφος ἀμματι χειρων
Δεξαμενη παρα μητρος ὁλε κοσμοιο τιθηνη
Παρθενος Ασϛραιη χρυσεης θρεπτειρα γενεθλης
Εννομα παπταινεσαν ανετρεφεν εμφρονι μαζῳ.

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Και Βερωης μενεαινεν επωνυμον ασυ χαραξαι.

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Πρωτοφανης Βερωη πελε συγχρονος ἡλικι κοσμῳ,
Νυμφης ὀψιγονοιο Φερωνυμος, ἡν μεταναϛαι
Τιεες Αυσονιων ὑπατηϊα Φεγγεα Ῥωμης
Βηρυτον καλεεσιν, επει Λιβανῳ πεσε γειτων [b].

[b] Dionyſ. lib. xli. p. 698. et infra.

Hail

Hail Beroè, faireſt offering of the Nereids!
Beroè all hail! thou root of life, thou boaſt
Of kings, thou nurſe of cities, with the world
Coëval; hail, thou ever-favour'd ſeat
Of Hermes, and of Venus; lov'd abode
Of Bacchus, Mars, Diana, Jupiter!
In the wide world of waters, Tethys thee
To Ocean bore; and call'd thee *Amymonè*;
What time Orchomenus, fam'd Lebanon's ſtar,
Rode foremoſt of the heavenly hoſt, Orchomenus
With Tethys, and Oceanus, coëval.
But later poets feign, that lovely Beroè
Deriv'd her birth from Venus and Adonis.
Soon as the infant ſaw the light, with joy
Old Ocean ſtraight receiv'd her in his arms;
And e'en the brute creation ſhar'd the pleaſure.
The tawny lion for a while forgot
His nature, and with wanton gambols play'd
Around the fearleſs ox; the generous ſteed
In graceful curvets teſtified his joy;
The ſpotted panther frolick'd near the hare;
And cloſe beſide the wolf, the blithſome kid
Rejoic'd ſecure, and gaily play'd at will
His wayward fancies. Now the ſmiling babe
Aſtrèa, guardian of the golden age,
Took from its parent's arms, and fondly preſs'd
Cloſe to the boſom. In ſucceeding years
A ſacred town deriv'd its myſtic name
From that fair child, whoſe birth coëval was

With

With the vaſt globe; but rich Auſonia's ſons
The city call *Berytus*.

This curious legend is ſtyled by Nonnus *the hymn of Beroè-Amymonè*; and he aſſociates it with what he calls *the marine war of the diluvian Jupiter, and the far-celebrated Bacchus*.

Αλλα θεμισοπολις Βερωης παρα γειτονι πεζῃ,
Υμνον Αμυμωνης Λιβανηϊδες ειπατε Μουσαι,
Και βυθιε [c] Κρονιδαο, και ευϋμνοιο Λυαιε
Αρεα κυματοεντα [d].——

He mentions likewiſe, that the city *Beroè* was founded by Saturn; and repeatedly maintains, that its age was equal to that of the world, and that it could boaſt an antiquity far ſuperior to that of Tarſus, of Thebes, or of Sardis.

Και Βερωης ναασαντο πολιν πρωτοσπορον εδρην,
Ην Κρονος αυτος εδειμε.——
Αλλα πολις Βερωη προτερον πελεν, ην αμα γαιη,
Πρωτοφανης ενοησεν ομηλικα συμφυτος αιων.
Ου τοτε Ταρσος ην τερψιμβροτος, ε τοτε Θηβη,
Ου τοτε Σαρδιες ησαν [e].——

[c] The reader will recollect, that Buthos, *the great abyſs*, is declared by Epiphanius to be the ſame as Chaos. Vide ſupra vol. i. p. 247. Jupiter-Buthius therefore is the diluvian Noah.

[d] Dionyſ. xli. p. 692.

[e] Ibid. p. 695.

He

He ſuppoſes alſo that Beroè was beloved by Bacchus[f]; and concludes with celebrating her marriage with Neptune.

Ὡς φαμενης ηκουσε δι' αιθερος ὑψιμεδων Ζευς,
Και Βερους ὑμεναιον επετρεπεν Εννοσιγαιῳ,
Και μοθον επρηϋνε γαμοσολον[g].

Mr. Bryant ſuppoſes Beroè to be a perſonification of the Ark[h]; and I readily allow, that many of the expreſſions in the preceding paſſages ſeem to warrant ſuch a ſuppoſition; nevertheleſs I cannot help entertaining ſome doubts of its propriety. The city Berytus is declared by Nonnus to have received its name from Beroè, and it is ſaid by Sanchoniatho to have been given by Cronus to Neptune and the Cabiri[i]. Berytus however, or Beroè, is evidently the *Beruth*[k] of the Phenician my-

[f] Dionyſ. lib. xlii. p. 711.

[g] Ibid. lib. xliii. p. 746.

[h] Anal. vol. ii. p. 357.

[i] Vide ſupra vol. i. p. 39.

[k] Beruth is allegorically ſaid by Sanchoniatho to be the wife of Eliun-Hypſiſtus, and the mother of heaven and earth; the import of which expreſſions I have already pointed out. Vide ſupra vol. i. p. 69. Mr. Bryant ſuppoſes the word *Baris*, which ſignifies *an ark* or *ſhip*, to be only a variation of Berith, *a covenant*; hence he is neceſſarily led to conjecture, that Beroè or Berith is a perſonification of the Ark. I am not ſufficiently maſter of the niceties of Hebrew grammar to decide peremptorily, that ſuch a derivation is not allowable; but I certainly do

thologiſt, and conſequently the *Berith* of Scripture, which is not the Noëtic Ark, but the covenant of God with Noah; and the preceding tradition preſerved by Nonnus exactly correſponds with this opinion. Beroè, as we have juſt ſeen, was eſteemed by ſome the daughter of Oceanus and Tethys; by others, the offspring of Venus and Adonis. The purport is much the ſame, whichever of theſe opinions be adopted. If the firſt be preferred, the covenant, when perſonified, is naturally enough, in the language of allegory,

do not recollect any inſtance of a ſimilar nature. The Hebrew ש perpetually paſſes into the Babylonian ת, whence the patriarch נוש was by the Chaldèans denominated נות; but I am not aware, that the ת, which happens to form part of the Hebrew word, is ever changed into יש. Should this remark be juſt, may we not derive *Baris* from Baris, (ברישׁ) *a ſir*, rather than from Berith, *a covenant*? According to ſuch a derivation, a ſhip would be metonymically termed *Baris* from the materials, of which it was conſtructed.

Labitur uncta vadis *abies*: mirantur et undæ,
Miratur nemus inſuetum, fulgentia longè
Scuta virûm fluvio, pictaſque innare carinas.

Æneid. lib. viii. ver. 91.

It may perhaps confirm the ſuppoſition, that *Baris* is not derived from Berith, if it be obſerved, that the word *Berith* never occurs in Scripture in the ſenſe of *a ſhip*. Baris, or the Ark, was worſhipped as a goddeſs in Armenia, not far from the river Araxes; in that country in ſhort, where the Noëtic Ark firſt landed, and where the fabulous Jaſon was reported to have penetrated. See Strab. Geog. lib. xi. p. 531.

feigned

feigned to be the child of the Ocean by Tethys[1], or the deluge: if the ſecond be taken, Adonis being the very ſame as Oſiris or the elder Bacchus, and Venus being the Ark, the covenant, in this caſe, will be the mythological offſpring of Noah, and the veſſel in which he was preſerved. Beroè is further ſtyled *the root of life*, and is ſaid to be exactly coëval with the preſent world. Theſe expreſſions ſerve only to intimate, that ſafety from all apprehenſions of a future deluge was promiſed, and that the covenant was made, at the very time when the renovated world emerged from the waters. For the ſame reaſon, ſhe is denominated *the beloved refuge of all the arkite gods*, and is cloſely connected with the aquatic war of Bacchus, and the diluvian Jupiter. Hence alſo Orchomenus, whom we have repeatedly ſeen to be Orca-Menu, *the arkite Noah*, is celebrated by Nonnus as the friend and contemporary of Oceanus, the fabulous parent of Beroè; and it particularly deſerves our attention, that he is declared to be the ſtarry god of Lebanon, notwithſtanding the pretenſions of the Greeks, who repreſented him as an inhabitant of their own country. Hence too, the virgin Aſtrèa, who had long quitted the

[1] Tethys ſeems to be Tit-Theus, *the divine diluvian chaos.*

pol-

polluted abodes of mortals, is once more introduced as the heavenly nurſe of the youthful Beroè. And hence, in alluſion to the ſupernatural tameneſs of the animals within the Ark, a tameneſs, which in all probability continued ſome time after their liberation in order that the weaker ſorts might be preſerved, the lion is deſcribed by Nonnus as lying down with the ox, and the panther as dandling the kid [m]. We have no particular reaſon for ſuppoſing, that Beroè, conſidered literally as a city, was much prior either to Thebes, or Tarſus; but, if the real Beroè, the *Berith* or *covenant* of God, be ſpoken of, it was neceſſarily much prior to all poſtdiluvian cities whatſoever. It is ſomewhat remarkable, that Nonnus beſtows upon Beroè the title of *Amymonè*. This mythological nymph was one of the fifty daughters of Danaus, whom I ſuſpect to be the very ſame as the fifty daughters of Nereus. Accordingly we find, that Hyginus enumerates Beroè among the

[m] Clemens Romanus mentions this miraculous tameneſs, which indeed was abſolutely neceſſary, during the confinement of the animals within the Ark. Διεσωσεν δι' αυτης (Νωε) ὁ Δεσποτης τα εισελθοντα ΕΝ ΟΜΟΝΟΙΑ ζωα εις κιβωτον. Epiſt. 1. ad Cor. The ſame notion prevailed in the heathen world, as we are informed by Lucian, in his account of the flood of Deucalion. Luc de dea Syr.

Nereids.

Nereids[n]. Amymonè was ſuppoſed to have become the mother of the Argonaut Naupli-us, in conſequence of her intercourſe with Neptune; and the amour was believed to have been carried on at Lerna, or El-Erin-Ai, *the land of the divine Ark.*

Upon the whole, the hiſtory of Beroè, as detailed by Nonnus, is a ſingular confirmation of the remarks, made in the preceding part of this work, upon Berytus and the Phenician Cabiri.

[n] Hyg. Præf. Fab.

CHAP. X.

THE IDENTITY AND IMPORT OF THE SEVERAL MYSTERIES OF ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS, AND THE CABIRI —A DISSERTATION ON THE MITHRATIC CAVERN.

NOTHING now remains but to offer a few obſervations upon the identity and import of the ſeveral Myſteries of Iſis, Ceres, Mithras, Bacchus, Rhea, Adonis, and the Cabiri. Theſe, as the reader indeed will have perceived from what has already been ſaid, were inſtituted in commemoration of the deluge; and they were almoſt invariably celebrated in the dark receſſes of the conſecrated oracular grotto.

The Myſteries, though frequently called by the names of different deities, were in ſubſtance all the ſame. Thus Strabo aſſerts, that the Curetic orgies, which were celebrated in memory of the birth of Jupiter, very much reſembled thoſe of Bacchus, Ceres, and the Phrygian Cybelè[a]; and he fur-

[a] Strab. Geog. lib. x. p. 468, 469.

ther

ther obſerves, that poets and mythologiſts were continually accuſtomed to join together the orgies of Bacchus and Silenus, the rites of Cybelè, and the worſhip which was paid to Jupiter at mount Olympus[b]. Thus alſo the author of the Orphic poems deſcribes the Myſteries of Bacchus as being immediately connected with thoſe of Ceres, Rhea, Venus, and Iſis[c]; and preſents us with the following remarkable combination of Cabiric gods, which additionally tends to demonſtrate the identity of all the ancient Orgies.

Βρίμης ευδυνατοιο γονας, ηδ' εργ' αϊδηλα
Γηγενεων·——
Θητειαν τε Ζηνος, ορεσσιδρομε τε λατρειαν
Μητρος, ὁτ' εν Κυβελοις ορεσιν μητισατο κυρην
Φερσεφονην περι πατρος αμαιμακετε Κρονιωνος·

[b] Σειληνον, και Μαρσυαν, και Ολυμπον, συναγοντες εις ἑν, και ευρεταs αυλων ἱστορουντες, παλιν και ἑτως τα Διονυσια, και τα Φρυγια εις ἑν συμφερουσι· την τε Ιδην και τον Ολυμπον συγκεχυμενως πολλακις ὡς το αυτο ορος κτυπουσιν. Strab. Geog. lib. x. p. 470.

[c] Θεσμοφορον καλεω ναρθηκοφορον Διονυσον,
Σπερμα πολυμητορ πολυωνυμον Ευβηλης·
- - - - - - - - - - -
Ειτ' εν Ελευσινος τερπη νηῳ θυοεντι,
Ειτε και εν Φρυγιη συν μητερι μυστιπολευεις,
Η Κυπρῳ τερπη συν ευστεφανῳ Κυθερειη,
Η και πυροφοροις πεδιοις επιγαλλεαι ἁγιοις,
Συν σῃ μητρι θεᾳ μιλακηφορῳ Ισιδι σειμη,
Αιγυπτε πἁρα χευμα——. Orph. Hymn. 41.

Μηχϑ και Ἡρακληος περιφημον αμυξιν,
Ορχια τ' Ιδαιων, Κορυβαντων τ' απλετον ιχυν·
Δημητρος τε πλανην, και Φερσεφονης μεγα πενθος·
Θεσμοφορος θ' ὡς ην· ηδ' αγλαα δωρα Καβειρων·
Χρησμϑς τ' αρρητϑς νυκτος περι Βακχϑ ανακτος·
Λημνον τε ζαθεην, ηδ' ειναλιην Σαμοθρακην,
Αιπεινην τε Κυπρον, και Αδωναιην Αφροδιτην,
Οργια Πραξιδικης, και Αρειης νυκτος Αθηνας,
Θρηνϑς τ' Αιγυπτιων, και Οσιριδος ἱερα χυτλα [d].

The birth of Brimo; and the mighty deeds
Of the Titanic hoſt; the ſervitude
Of Jove; and the myſterious mountain rites
Of Cybelè, when with diſtracted pace ſhe fought
Through the wide world the beauteous Proſerpinè;
The far-fam'd labours of the Machian Hercules;
Th' Idèan orgies; and the giant force
Of the dread Corybantes; and the wanderings
Of Ceres, and the woes of Proſerpine:
With theſe I ſung the gifts of the Cabiri;
The Myſteries of Bacchus; and the praiſe
Of Lemnos, Samothrace, and lofty Cyprus [e];
Fair Adonèan Venus; and the rites
Of dread Ogygian Praxidicè;

[d] Orph. Argon. ver. 17. See alſo the introduction to the Orphic Hymns.

[e] All theſe were places celebrated for the worſhip of the Cabiri, from which circumſtance indeed Cyprus or Cubrus ſeems to have derived its name.

Arinian

Arinian Minerva's nightly feſtival;
And Egypt's ſorrow for the loſt Oſiris.

Brimo, here celebrated by the Orphic poet, is the ſame as Hecatè, who was worſhipped, along with the Cabiri, in the Samothracian cave of Zerinthus [f]. Conſidered as the Ark, ſhe is properly denominated by Apollonius *the nurſe of youths*, and repreſented as the queen of the infernal regions; while, in her character of the Moon, ſhe is with equal propriety deſcribed by him as walking in the gloom of the night [g]. The name *Brimo* was expreſſed at full length *Obrimo* [h], which ſeems to be a variation of the compound term Ob-Rimon, *the lofty ſerpent-goddeſs*. Her gloomy rites, and her appearance to Jaſon, are painted in a very ſtriking manner by the poet of the Argonautics.

——— Ιησων,
Αυτικ' επει ῥ' Ἑλικης εὐφεγγεος ασερες Αρκτου
Εκλιθεν, ὑρανοθεν δε πανευκηλος γενετ' αιθηρ,
Βη ῥ' ες ερημαιην κλωπηϊος, ηὐτε τις φωρ,

[f] ——— Βριμω κικλησκων Εκατην———. Apoll. Argon. lib. iii. ver. 1210.

[g] Ἑπτακι δη Βριμω κυροτροφον αγκαλισασα,
Βριμω νυκτιπολον, χθονιην, ενηρισιν ανασσαν.
Apoll. Argon. lib. iii. ver. 860.
—Οβριμος τ' αλσος ὑδαιας Κορης. Lycoph. Caſſan. ver. 698.

Συν πασι χρηεσσι· προ γαρ τ' αλεγυνεν ἑκαστα
Ηματιος· θηλυν μεν οϊν γαλα τ' εκτοθι ποιμνης
Αργος ιων ηνεικε, τα δ' εξ αυτης ἑλε νηος.
Αλλ' ὁτε δη ιδε χωρον ὁ τις πατρ εκτοθεν ηεν
Ανθρωπων, καθαρηςιν ὑπευδιος ειαμενηςιν,
Ενθ' ητοι παμπρωτα λοεσσατο μεν ποταμοιο
Ευαγεως θειοιο τερεν δεμας, αμφι δε φαρος
Ἑσσατο κυανεον· το μεν οἱ παρος εγλυαλιξε
Λημνιας Ὑψιπυλη, αδινης μνημηϊον ευνης.
Πηχυϊον δ' αρ' επειτα ποδῳ ενι βοθρον ορυξας,
Νηησε σχιζας· επι δ' αρνειου ταμε λαιμον·
Αυτον τ' ευ καθυπερθε τανυσσετο· δαιε δε φιτρους
Πυρ ὑπενερθεν ιεις· επι δη μιγαδας χεε λοιβας,
Βριμω κικλησκων Ἑκατην, επαρωγον αεθλων.
Καμ ρ' ὁ μεν αἰκαλεσας παλιν εσιχεν· ἡ δ' αϊσσα
Κευθμων εξ ὑπατων δεινη θεος αντεβολησεν
Ἱεροις Αισονιδαο· περιξ δε μιν εσεφαινοντο
Σμερδαλεοι δρυϊνοισι μετα πλοκαμοισι δρακοντες·
Στραπτε δ' απειρεσιον δαϊδων σελας· αμφι δε την γε
Οξειη ὑλακη χθονιοι κυνες εφθεγγοντο.
Πεισεα δ' ετρεμε παντα κατα σιβον· αἱ δ' ολολυξαν
Νυμφαι ἑλειονομοι ποταμηϊδες, αἱ περι κεινην
Φασιδος ειαμενην Αμαραντιδ εἱλισσονται.
Αισονιδην δ' ητοι μεν ἑλεν δεος, αλλα μιν ὡς δ' ὡς
Εντροπαλιζομενον ποδες εκφερον, οφρ' ἑταροισι
Μιχτο κιων[i]——.

The northern bear was ſunk beneath the hills,
And all the air a ſolemn ſilence fills:

[i] Apoll. Argon. lib. iii. ver. 1193.

Jaſon

Jaſon to lonely haunts purſu'd his way;
(All rites adjuſted the preceding day):
'Twas Argus' care a lambkin to provide,
And milk, the reſt a ready ſhip ſupply'd.
A ſweet ſequeſter'd ſpot the hero found,
Where ſilence reigns, and ſwelling ſtreams abound;
And here, obſervant of due rites, he laves
His limbs, immerging in the cleanſing waves:
Then o'er his ſhoulders, pledge of favours paſt,
The gift of fair Hypſipyla he caſt,
A ſable robe: a deep round foſs he made,
And on the kindling wood the victim laid:
The mix'd libation pouring o'er the flame,
Loud he invok'd infernal Brimo's name;
Then back retir'd: his call her ears invades,
And up ſhe riſes from the land of ſhades:
Snakes, wreath'd in oaken boughs, curl'd round her hair,
And gleaming torches caſt a diſmal glare.
To guard their queen, the hideous dogs of hell
Rend the dark welken with inceſſant yell;
The heaving ground beneath her footſteps ſhakes;
Loud ſhriek the Naiads of the neighbouring lakes,
And all the fountain-nymphs aſtoniſh'd ſtood
Where amaranthine Phaſis rolls his flood.
Fear ſeiz'd the chief, yet backward he withdrew,
Nor, till he join'd his comrades, turn'd his view.

Fawkes.

Brimo is ſaid by Lycophron to have been the daughter of Perſeus;

——— Περσεως τε παρθενος
Βριμω τριμορφος [k] ———

but his commentator Tzetzes aſſerts, that ſhe was the offspring of the moſt ancient Perſes, who was the ſon of Crius and Eurybia, children of Uranus. The wife of this Perſes was Aſteria, the daughter of Cèus and Phebè; who, like Crius and Eurybia, were of the race of the Titans [l]. Both Perſes and Perſeus however, as I have repeatedly obſerved, are P'Eres-Zeus, *the ſolar Noah*; and Eurybia or Eura-Bea, and Aſteria or As-Tora, are equally *the arkite heifer of the Noëtic Sun.* Aſteria is the ſame as Aſtartè or Aſhtaroth; hence ſhe was feigned to have been metamorphoſed into the floating iſland Delos, the whole hiſtory of which relates immediately to the Ark [m].

With regard to the other deities connected in the preceding paſſage with Brimo, Jupiter appears in this inſtance to be the ſcriptural Ham; and his ſervitude ſeems to refer to the

[k] Lycoph. Caſſan. ver. 1176.
[l] Tzet. in loc.
[m] Hyg. Fab. 53.

curſe

curſe pronounced by Noah upon that patriarch [n]: while Hercules-Machius is the ſame as Hercules-Macuſan [o]; and the Arinian Minerva is ſimply the arkite Minerva. As for Praxidicè, we are informed by Dionyſius, that it was an epithet common to the three daughters of Ogyges or Noah, Alcomenia, Thelxinia, and Aulis [p]; but Mnaſeas makes the goddeſs, who bore this appellation, to be the mother of Cteſius, and of two nymphs, who from her received the name of the *Praxidicæ* [q]. Both Cteſius however, and Hercules-Machius or Muchius, were Cabiric gods; for we are expreſsly told by Dionyſius of Halicarnaſſus, that the Trojan Penates were de-

[n] The proper import of the word Θητεια, here uſed by the Orphic poet, is undoubtedly *a ſtate of ſervitude*. Of this Geſner ſeems perfectly ſenſible; and yet, becauſe he does not find the ſervitude of Jupiter elſewhere mentioned, he ventures to interpret the word *religious ſervice* performed *to* that god, inſtead of *ſlavery* undergone *by* him. Θητειαν Ζηνος nondum inveni, nec memini quidquam de illo narrari ſimile Apollinis illi apud Admetum ſervituti, quam tangit noſter, ver. 173.

Αδμητος δ' αφικανε Φεραιοθεν, ω ποτε Παιαν
ΘΗΤΕΥΩΝ ὑποεικε —.

Quid ſi Θητειαν interpretemur, non quam Jupiter præſtet alii, ſed quæ ipſi adhibeatur? Certe λατρειαν Matris deorum ſic intelligendam nemo negârit.

[o] Vide ſupra vol. i. p. 253.

[p] Suid. Lex.

[q] Ibid.

nominated *Cteſii* and *Muchii*[r]. There was a temple of theſe Praxidicæ at the Beotian Haliartus on the hill Tilphuſſus; and the oaths, which were taken before their altar, were deemed, like thoſe by the river Styx, peculiarly ſacred[s].

As Strabo and the Orphic poet both agree in cloſely connecting together the various Myſteries of antiquity; ſo Pindar, after celebrating Bacchus or Noah, immediately invokes, and that with the utmoſt propriety, the great arkite mother of the gods.

Σοι μεν καταρχαι ματερ, παρα,
Μεγαλοι ῥομβοι κυμβαλων·
Εν δε καλλαδων κροταλα,
Αιθομενα τε δαις ὑπο ξανθησι πευκαις[t].

In thy myſterious rites, dread Cybelè,
Are heard the tinkling cymbals;
While, through the awful gloom of night,
The blazing torches ſhed a ruddy light.

In a ſimilar manner, Euripides unites the orgies of Cybelè with the Myſteries of Dionuſus.

[r] Dion. Ant. Rom. lib. i. cap. 67.

[s] Pauſ. Bœot. p. 776. Haliartus was ſuppoſed to have been founded by a ſon of Athamas, for whoſe hiſtory vide ſupra vol. i. p. 254.

[t] Pind. apud Strab. Geog. lib. x. p. 468, 469.

Ω μακαρ,

Ω μακαρ, ὁστις ευδαιμων τελεστας θεων
Ειδως, βιοταν ἁγιζευει.
Τα τε ματρος μεγαλας
Οργια Κυβελας θεμιζευων
Ανα θυρσον τε τινασσων,
Κισσῳ τε σεφανωθεις,
Διονυσον θεραπευει.
Ιτε Βακχαι,
Βρομιον παιδα θεον θεϐ
Διονυσον καταγουσαι,
Φρυγιων εξ ορεων
Ἑλλαδος εις ευρυχωρους αγυιας [u].

Happy the man, who, crown'd with ivy wreaths,
And brandiſhing his thyrſus,
The myſtic rites of Cuba underſtands,
And worſhips mighty Dionuſus.
Haſte, ye Bacchæ!
Haſte! bring our god, Sabazian Bromius,
From Phrygia's mountains to the realms of Greece.

To theſe deities he adds the Corybantes, or Cabiri; and at the ſame time celebrates the iſland of Crete, the ſuppoſed birth-place of Jupiter.

Ω θαλαμευμα Κρητων,
Ζαθεοι τε Κρητες
Διογενετορες εναυλοι,

[u] Eurip. apud Strab. Geog. lib. x. p. 468, 469.

Τριχο-

Τρικορυθες τ' εν αντροις
Βυρσοτονον κυκλωμα τοδε
Μοι Κορυβαντες ευρον.
Ανα τε Βακχεια συντονω
Κερασαν ηδυβοα Φρυγιων
Αυλων πνευματι, μητρος τε Ρεας εις
Χερα θηκαν καλλικτυπον ευασμα Βακχαν.
Παρα τε μαινομενοι Σατυροι
Ματρος εξανυσαντο Ρεας
Εις τε χορευματα
Προσηψαν τριετηριδων,
Αις χαιρει Διονυσος [x].

Hail ſacred Crete!
The nurſe of the Cabiric Corybantes:
In thy myſterious cavern's dark receſs
Young Jove firſt ſaw the light.
Then the Curetes claſh'd their ſounding arms,
And rais'd with joyful voice the ſong
To Bacchus ever young;
While the ſhrill pipe
Reſounded to the praiſe of Cybelè,
And the gay Satyrs tripp'd in jocund dance,
Such dance as Bacchus loves.

As for Bacchus, he makes him the ſon of Cybelè [y]; by which nothing more is meant,

[x] Eurip. apud Strab. Geog. lib. x. p. 468, 469.

[y] In this particular Euripides exactly agrees with the Orphic poet. See Orph. Hymn. 41. cited above p. 321.

than

than that Noah was the allegorical offspring of the Ark.

Ου συν Διονυσῳ κωμων,
Ὃς αν Ιδαν τερπεται συν ματρι φιλα,
Τυμπανων ιαχχοις [z].

On Ida's ſummit, with his mighty mother,
Young Bacchus leads the frantic train,
And through the echoing woods the rattling timbrels ſound.

The Myſteries of Bacchus conſiſted in part of a ſcenical exhibition of his dilaceration by the Titans, and of his ſubſequent reſtoration to life by Rhea. Upon this point I have already obſerved, that the ſtory of his dilaceration is a corruption of the original allegory, that fable being ſolely applicable to the burſting aſunder of the great arkite mother, and to the ſcattering of her limbs over the face of the whole globe [a]; and I have further ſtated, that in the primitive legend, Bacchus, Oſiris, or Adonis, was ſimply ſuppoſed to have taſted death, and afterwards to have experienced a wonderful revivification. The death of theſe kindred deities is the very ſame circumſtance as the murder of one of

[z] Eurip. apud Strab. Geog. lib. x. p. 470.

[a] Vide ſupra p. 86.

the

the Corybantes or Cabiri by his two brothers; for Corybas was no other than Bacchus, or the ſolar Noah [b]. This death of Bacchus, Oſiris, or Adonis, and this imaginary murder of Corybas, which is noticed by moſt of the authors, who treat of the Cabiric Myſteries [c], is merely the allegorical death of Noah, or his entrance into the Ark; while the revivification of thoſe deities is conſequently his egreſs.

During another part of the Bacchic orgies, the two grand ſymbols of the arkite and ſolar ſuperſtition were introduced; and the bull was celebrated as the parent of the dragon, and the dragon as the parent of the bull.

A third part of the myſtic worſhip of Bacchus conſiſted of carrying about an ark, which

[b] Vide ſupra vol. i. p. 163. 187. 352.

[c] Oblivioni etiam Corybantia ſacra donentur, in quibus ſanctum illud myſterium traditur, frater trucidatus a fratribus. Arnob. adv. Gent. lib. v. p. 169. In ſacris Corybantium parricidium colitur. Nam unus frater a duobus interemptus eſt; et ne quod indicium necem fraternæ mortis aperiret, ſub radicibus Olympi montis a parricidis fratribus conſecratur. Hunc eundem Macedonum colit ſtulta perſuaſio. Hic eſt Cabirus, cui Theſſalonices quondam cruento cruentis manibus ſupplicabant. Jul. Firm. de Err. Prof. Rel. p. 23. Ει θελεις δ' αποπλευσαι και τα Κορυβαντωμργια, τον τριτον αδελφον αποκτειναντες ἑτοι, και κεφαλην τω νεκρω φοινικιδι επεκαλυψατην. Clem. Alex. Cohort. p. 15.

ſome-

ſometimes contained the Phallus, and ſometimes the ſtatue of the deity himſelf. The former of theſe ceremonies was in uſe among the Corybantic prieſts of Etruria [d]; the latter prevailed at Laphria in Achaia. Tradition aſſerted, that the Laphrian rite was brought originally from Troy; and the image of Bacchus in the ark was believed to have been the workmanſhip of Vulcan, and the gift of Jupiter to Dardanus. When the ſpoils of the Ilienſians were divided, it was ſuppoſed to have fallen to the lot of Eurypylus, having been left behind by Enèas. The title of this arkite Bacchus was *Eſymnetes*, which may poſſibly be Eſemn-Ait-Es [e], *the lord of fire*; and, on the night of his principal feſtival, he was carried by his prieſts, with great ſolemnity, to the river Milichus [f].

[d] Vide ſupra vol. i. p. 366. note d.

[e] חשמן-את-אש.

[f] Ιλιω δε αλωσης, και νεμομενων τα λαφυρα των Ἑλληνων, Ευρυπυλος ὁ Ευαιμονος λαμβανει λαρνακα· Διονυσω δε αγαλμα ην εν τη λαρνακι, εργον μεν (ὡς φασιν) Ἡφαιστου, δωρον δε ὑπο Διος εδοθη Δαρδανῳ —Τῳ θεῳ δε τῳ εντος της λαρνακος επικλησις μεν εστιν Αισυμνητης. Pauſ. Achaic. p. 572. It may not be improper to obſerve, that Bacchus was ſometimes ſaid to be the ſon of Dionè, who, according to the Orphic poet, was one of the ſeven Titanides. Ω πεσ Διωνης, ὁς εφυς μεγας θεος, Διονυσε. Eurip. apud Schol. in Pind. Pyth. iii. ver. 177. Dionè is D'Ionah, *the divine dove*; and ſhe was ſometimes feigned to have been the mother of Venus, or the Ark. Ex Dione et Jove Venus. Hyg. Præf. Fab.

This

This laſt ceremony is evidently the ſame as that, which was performed by the Egyptians in honour of Oſiris. We are informed by Plutarch, that, on the nineteenth day of the month Athyr, men clad in long robes aſſiſted the prieſts in bearing the ſacred ark of Oſiris down to the ſea. This ark contained within it a little golden figure of a boat, into which they poured water, while they made the air reſound with their cries, that Oſiris was found again [g]. The whole indeed of the myſtic rites of Oſiris were the ſame as thoſe of Bacchus. Hence we find, that he alſo was ſuppoſed to have been torn by the Titans, and to have been reſtored to life again; that he was compelled by Typhon or the Ocean to enter into an ark on the ſeventeenth day of the month Athyr, the very day on which Noah entered into his veſſel; and that the Egyptians appointed two feſtivals in memory of this event, in one of which they celebrated the entrance of Oſiris into the ark, and in the other his entrance into the moon [h].

[g] Plut. de Iſid. p. 366.

[h] Vide ſupra vol. i. p. 151. The Perſians have a legend reſpecting one of their ancient princes, which very nearly reſembles that of the Egyptians reſpecting Oſiris, and which relates, I apprehend, to the ſame event. "Khamani, or Icheherzad, "ſirnamed *Homai*, was a queen of the ſecond Perſian dynaſty. "Some

The Myſteries of Adonis were of preciſely the ſame nature, and referred to the very ſame event. He was firſt bewailed as dead; but, in a ſhort time, his votaries forgot their former grief, and with loud acclamations celebrated his ſuppoſed revivification. The reſemblance indeed between theſe rites and

" Some orientaliſts ſuſpect no ſuch queen exiſted, and the Ta-
" rikh Cozideh makes no mention of her. The oriental writers
" ſay, that ſhe was a great architect, and adorned the city of
" Perſepolis: to her alſo is attributed a multitude of ſmall py-
" ramids, ſcattered throughout Perſia, and every where over-
" turned by the ſoldiers of Alexander the Great. About five
" months after her acceſſion to the throne, ſhe brought forth a
" ſon, who the aſtrologers declared would bring great misfor-
" tunes on the country, and they adviſed he ſhould be imme-
" diately deſtroyed. The tenderneſs of the mother would not
" permit Homai to follow their counſels; ſhe therefore made a
" little wooden ark, and, having put the child into it, ſuffered
" the veſſel to ſail down the Gihon, or Oxus. It is ſaid, Ho-
" mai was with child by her father Bahaman. The child was
" found on the water by a dyer, who nurſed and educated him;
" and he was named *Darab*, which implies *poſſeſſed* or *found on*
" *water*.—The ſirname *Homai*, given to the queen, ſignifies a
" bird peculiar to the Eaſt, which is ſuppoſed to fly conſtantly
" in the air, and never to touch the ground. It is looked upon
" as a bird of happy omen; and every head it overſhades will
" in time wear a crown. It denotes *a Phenix, a large royal*
" *eagle, a pelican*, and *a bird of Paradiſe*." Vallancey's Vind. of Anc. Hiſt. of Ireland, p. 226. I ſuſpect, that Homai is the ſame mythological character as Semiramis, who was ſuppoſed to have been an ancient queen of Babylon, and to have been changed into a dove. Vide ſupra vol. i. p. 86.

thoſe

thoſe of Oſiris was ſo great, that many of the Byblians, as we learn from Lucian, maintained, that the whole ceremony related entirely to the latter deity [i]. Nor was this opinion adopted by them without reaſon; for, according to Plutarch, the ark, which contained the body of Oſiris, drifted on ſhore at Byblos [k]. Adonis is evidently the ſame as the *Thammuz* of Scripture [l], and probably the *Thaumas* of Greek mythology. His mournful rites were known alſo at Argos, as might naturally be expected, when we conſider the connection of that city with the Noëtic Ark [m].

[i] Ειδον δε και εν Βυβλῳ μεγα ἱρον Αφροδιτης Βυβλιης, εν τῳ και τα οργια ες Αδωνιν επιτελευσι. Εδαην δε και τα οργια. Λεγουσι γαρ δη ων το εργον το ες Αδωνιν ὑπο τυ συος, εν τῃ χωρῃ τῃ σφετερῃ γενεσθαι, και μνημην τυ παθεος τυπτονται τε εκαστου ετεος, και θρηνευσι, και τα οργια επιτελευσι, και σφισι μεγαλα πενθεα ανα την χωρην ἱσταται. Επειαν δε αποτυψωνται τε, και αποκλαυσωνται, ταφρωτα μεν καταγουσι τῳ Αδωνιδι, ὁκως εοντι νεκυϊ· μετα δε τῃ ἑτερῃ ἡμερῃ, ζωειν τε μιν μυθολογεουσι, και ες τον ηερα πεμπουσι, και τας κεφαλας ξυρεονται, ὁκως Αιγυπτιοι, αποθανοντος Απιος.—Εισι δε ενιοι Βυβλιων, οἱ λεγουσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον, και τα πενθεα, και τα οργια, ουκ ες τον Αδωνιν, αλλ' ες τον Οσιριν, παντα πρησσεσθαι. Luc. de Dea Syr. ſect. 6, 7.

[k] Plut. de Iſid. p. 357.

[l] "Then he brought me to the door of the gate of the Lord's "houſe, which was toward the north, and behold, there ſat "women weeping for Thammuz." Ezek. viii. 14.

[m] Διος εστιν ενταυθα ἱερον Σωτηρος, και παριασιν εις το οικημα, ενταυθα τον Αδωνιν αἱ γυναικες Αργειων οδυρονται. Pauſ. Corinth. p. 62.

The

The Myſteries indeed, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in ſorrow and ending in joy. They ſometimes, as we have juſt ſeen, deſcribed the allegorical death and ſubſequent revivification of the principal arkite deity; while, at other times, they repreſented the wanderings of a perſon in great diſtreſs on account of the loſs either of a huſband, a lover, a ſon, or a daughter. Such were the travels of Iſis, in ſearch of Oſiris, Horus, and Harpocrates; the two former of which deities are ſaid to have been torn in pieces by the Titans, and the latter to have been ſought for by his mother Iſis, over the whole world, in the firſt ſhip that was navigated with ſails [n]. Such likewiſe were the wanderings of Venus in queſt of Adonis, who, as we are informed by Heſiod, was the ſon of Phenix and Alpheſibèa. According to Apollodorus, Venus, being ſtruck with his beauty when he was only an infant, concealed him from the other gods in an ark, which ſhe committed to the care of Proſerpine; but that goddeſs, as ſoon as ſhe had ſeen the child, peremptorily refuſed to reſtore

[n] Velificia primum invenit Iſis; nam, dum quærit Harpocratem filium ſuum, rate velificavit. Hyg. Fab. 277.

him [o]. Upon this, the matter was referred to Jupiter; who decreed, that Adonis ſhould ſpend four months with him, four with Venus, and four with Proſerpine [p]: whence he is ſaid by Theocritus to have been thrice beloved [q]. After he had been ſlain by the boar, he was ſought for by Venus, in various countries, and at length was found in Argos a city of Cyprus [r]. As for his ſuppoſed father Phenix, he is the very ſame perſon as his mythological ſon, and his name is merely the compound term Ph'Anak, *the diluvian* [s]; while the ſignification of the word *Alpheſibèa*,

[o] The fable of the infancy of Adonis originated from the ſame cauſe, as the Egyptian mode of repreſenting the helioarkite Noah under the hieroglyphic of a child ſitting upon the lotus. Vide ſupra p. 13. note i.

[p] Ἡσιοδος δε αυτον Φοινικος και Αλφεσιβοιας λεγει·—ὃν Αφροδιτη δια καλλος ετι νηπιον κρυφα θεων εις λαρνακα κρυψασα, Περσεφονη παρισατο. Εκεινη δε ὡς εθεασατο, ουκ απεδιδυ· κρισεως δε επι Διος γενομενης, εις τρεις μοιρας διηρεθη ὁ ενιαυτος· και μιαν παρ' ἑαυτῳ μενειν τον Αδωνιν· μιαν δε παρα Περσεφονη προσεταξε· την δε ἑτεραν παρα Αφροδιτη. Apollod. Bibl. lib. iii. cap. 13.

[q] Ὁ τριφιλατος Αδωνις, ὁ κεν Αχερουτι φιλειται. Theoc. Idyll. 15. ver. 86.

[r] Μετα μεν Αδωνιδος φησι θανατον περιερχομενη και ζητουσα ἡ Αφροδιτη, ευρεν αυτον εν Αργει πολει της Κυπρυ. Ptol. Hephæſt. Hiſt. Nov. lib. vii.

[s] We are plainly informed by Auſonius, that *Phanac* was one of the names of Adonis, or Bacchus.

Myſi Phanacem nominant;
Arabica gens Adoneum. Auſon. Epig. 30.

the

the title by which the imaginary mother of Adonis was deſignated, is *the tauriform Ark.* An ox, as we have repeatedly ſeen, was one of the moſt uſual ſymbols of the Noëtic ſhip. In the Punic language, that animal was called *Aleph*, which I apprehend to have been the original oriental name of this allegorical perſonage. Afterwards, by way of explanation, the Greeks added to it the termination *Bèa*, which equally ſignifies *an ox*; and thus formed the compound title *Alpheſibèa* [t]. The Cyprian Argos, like the Peloponneſian Argos, received its appellation from the arkite worſhip, which was there eſtabliſhed; conſequently the fable of Adonis being found by Venus in that city is built entirely upon the circumſtance of Noah's incloſure within the Ark.

The wanderings of Rhea or Cybelè preciſely reſembled thoſe of Venus and Iſis [u]. There was a hill near Tegea in Arcadia,

[t] It is not impoſſible to produce ſimilar inſtances of words compounded of two different languages. Thus Melcomb-Regis in our own iſland is partly Punic and partly Latin; the latter word being explanatory of the former. Thus alſo Aberford is compounded of a Welſh and an Engliſh word, both of which equally ſignify *a paſſage over a river.*

[u] Rhea, Cybelè, Venus, Iſis, and Ceres, were in fact, as I have already obſerved, one and the ſame mythological character.

which was dedicated to her on this very account. Upon it was a grove ſacred to Ceres, and at its foot was a temple of the Hippian Neptune [x]. Her rites were equally mournful; and the ſorrow of her votaries was afterwards, in a ſimilar manner, turned into joy [y]. This alternate lamentation and rejoicing was doubtleſs on account of the ſuppoſed death and revival of Bacchus or Adonis, who by the Phrygians was ſtyled *Attis* [z].

But perhaps of all the ancient Myſteries, thoſe known by the name of the Eleuſinian Ceres were the moſt celebrated. We have ſeen, that this goddeſs, as well as Bacchus, was very cloſely connected with the Cabiri; whence ſhe herſelf was intitled *Cabiria*, and her prieſts *Cabarni* [a]. The orgies of Eleuſis

[x] Ὑπερ δε τυ ςαδιυ, τρ ορος ες̃ι το Αλησιον δια την αλην, ὡς φασι, καλυμενην της Ρειας· και Δημητρος αλσος εν τῳ ορει. Παρα δε τυ ορυς τα εσχατα του Ποσειδωνος ες̃ι του Ἱππιου το ἱερον. Pauſ. Arcad. p. 618.

[y] Both theſe ideas are briefly expreſſed by Valerius Flaccus:

Sic ubi Mygdonios *planctus* facer abluit Almo,
Lætaque jam Cybelè.——Argon. lib. viii. ver. 239.

The river Almo or Almon, here mentioned, derived its name, like the city Almon in Theſſaly, from the Myſteries of Al-Mon, *the divine lunar Ark*.

[z] Clem. Alex. Cohort. ad Gent. p. 16.

[a] Καβαρνοι, οἱ της Δημητρος ἱερεις. Heſych. Cabarni Cereris ſunt apud Parios ſacerdotes. Cœl. Rhodig. Lect. Ant. lib. xvi. cap. 20.

repre-

repreſented her wanderings after Proſerpine in the very ſame manner as thoſe of Egypt exhibited the travels of Iſis in ſearch of Oſiris. This ſimilarity is noticed by Lactantius [b]: and Julius Firmicus joins together, with great propriety, the Myſteries of Bacchus, Proſerpine, Attis, and Oſiris; deſcribing them all as equally mournful, and equally commemorative of ſome ſuppoſed death [c]. I am inclined to think, that, in one reſpect, the rites of Ceres approximate more nearly to the primitive tradition upon which they were founded, than thoſe of either Oſiris, Adonis, or Attis. The mythology of the Hindoos, as we have ſeen [d], repreſents the arkite goddeſs Sita, the mother of all the deities, torn aſunder, and her limbs ſcattered over the whole world; and deſcribes her conſort Maha-Deva, the god of the Ark, as going in queſt of them, with lamentations ſimilar to thoſe

[b] Sacra vero Cereris Eleuſinæ non ſunt his diſſimilia. Nam ſicut ibi Oſiris puer planctu matris inquiritur; ita hic ad incertum patrui matrimonium rapta Proſerpina. Lact. de Fal. Rel. lib. i. cap. 21.

[c] Lugete mortuos veſtros, et ipſi ſimili morte morituri. Mittite regibus veſtris, ut vultis inferias, et orbitates eorum alio remediorum genere mitigate. Lugete Liberum, lugete Proſerpinam, lugete Attin, lugete Oſyrin, ſed ſine noſtræ contumelia dignitatis. Jul. Firm. de Error. Prof. Rel. p. 20.

[d] Vide ſupra p. 86.

practiſed in the Weſt. In the Myſteries of Attis, Oſiris, and Adonis, this fable is exactly inverted; and the allegorical death of the diluvian god is confounded with the dilaceration of the Ark: but, in the Myſteries of Ceres, the fable is only partially corrupted; and both the perſon who ſeeks, and the perſon who is ſought, is deſcribed as a female. The fact is, both Proſerpine and Ceres are the ſame mythological character, the lunar Ark; conſequently when Bacchus, the ſolar Noah, is added to them, the legend is complete [e]. Hence we find them all joined together by Mnaſeas, in his enumeration of the Cabiri [f].

[e] Liberum ad Solem volunt referre commenta Græcorum, Proſerpinam vero Liberam dicentes Lunam eſſe confingunt. Jul. Firm. de Error. Prof. Rel. p. 19. From an ignorance of the mythological union of the arkite and Sabian worſhip, Firmicus very naturally aſks, Quis vidit puerum Solem? quis fefellit? quis occidit? quis laceravit? quis diviſit? quis membris ejus epulatus eſt? Quis Lunam rapuit? quis abſcondit? quis Plutonis conjugem fecit? Ibid.

[f] In his firſt liſt he places Hades in the room of Bacchus, but theſe two deities were one and the ſame. Pauſanias however mentions a temple, in which Bacchus, Ceres, and Proſerpine, were actually worſhipped together. Πλησιον ναος εστι Δημητρος· αγαλματα δε αυτη τε, και ἡ παις, και δαδα εχων Ιακχος. Pauſ. Attic. p. 6. In another temple were adored the helio-arkite deities, Ceres, Proſerpine, Minerva, and Apollo; Εστι δε ἱερον εν ᾧ κειται Δημητρος και της παιδος αγαλματα, και Αθηνας και Απολλωνος.

The Myſteries of Ceres were celebrated in the deep gloom of night, in alluſion to the darkneſs, which for a ſeaſon inveloped the Noëtic family, while confined within the womb of the Ark; and the wanderings of the goddeſs, like thoſe of Rhea, Venus, Iſis, and Latona, relate equally to the erratic ſtate of that immenſe veſſel upon the ſurface of the waters. Ceres is ſaid, in the courſe of her travels, to have met with Eubuleus; who, as we have ſeen, was the ſame as Bacchus, Jupiter, or Adonis, and who was ſometimes feigned to be the ſon of Ceres, and ſometimes of Proſerpine [g]. This Eubuleus is joined, by Clemens Alexandrinus, with Eumolpus; and they were ſuppoſed to have jointly received Ceres upon her arrival at Eleuſis [h]. According to Pauſanias, Eumolpus was the prieſt of Ceres and Proſerpine [i]. He

λωνος. Jul. Firm, de Error. Prof. Rel. p. 91. and in a third, the Weſt Wind, Ceres, Proſerpine, Minerva, and Neptune. Εσι δε και Ζεφυρε τε βωμος, και Δημητρος ιερον, και της παιδος· συν δε σφισιν Αθηνα και Ποσειδων εχουσι τιμας. Ibid. p. 89. No perſon, who has paid the leaſt attention to the generally ſyſtematic exactneſs of ancient mythology, will deem theſe combinations merely the effect of chance.

[g] Vide ſupra vol. i. p. 194. See alſo Arnob. adv. Gent. lib. v. p. 174.—Clem. Alex. Cohort. ad Gent. p. 17.

[h] Clem. Alex. Ibid.

[i] Τα δε ιερα τοιν θεοιν Ευμολπος και αι θυγατερες δεχονται αι Κελεω. Pauſ. Attic. p. 92.

is clearly a mythological character; inaſmuch as he was the reputed ſon of Neptune and Chionè, and was believed to have come, like Orpheus, out of Thrace [k]. His mother Chionè is G'Ionah, *the illuſtrious dove*; and his grandſon Naüs is the ſame as Nau or Noah. Tradition aſſerted, that this Naüs firſt introduced the rites of the Eleuſinian Ceres into Pheneon [l].

As for the city Eleuſis, the principal ſeat of the Myſteries of Ceres, it is ſaid to have derived its name from the hero Eleuſis. This fabulous perſonage was by ſome eſteemed the offspring of Mercury, and Daïra daughter of Oceanus; while by others he was believed to have been the ſon of Ogyges [m]. Both theſe genealogies manifeſtly refer to the diluvian idolatry, which was inſeparably interwoven with the orgies of the Eleuſinian Ceres.

From Eleuſis the Cabiric rites were thought

[k] Τυτον τον Ευμολπον αφικεσθαι λεγυσιν εκ Θρακης, Ποσειδωνος παιδα οντα και Χιονης. Ibid.

[l] Φενεατας δε και Δημητρος εστιν ιερον επικλησιν Ελευσινιας, και αγυσι τη θεω τελετην τα εν Ελευσινι δρωμενα, και παρα σφισι τα αυτα φασκοντες καθεστηκεναι. Αφικεσθαι γαρ αυτοις Ναον κατα μαντευμα εκ Δελφων· τριτον δε απογονον Ευμολπυ τυτον ειναι τον Ναον. Pauſ. Arcad. p. 630.

[m] Ελευσινα δε ηρωα, αφ' ὃ την πολιν ονομαζυσιν, οι μεν Ερμυ παιδα ειναι και Δαειρας Ωκεανυ θυγατρος λεγυσιν· τοις δε εγι πεποιημενα Ωγυγον ειναι πατερα. Pauſ. Attic. p. 93.

to

to have been introduced into Meſſenè. To this place they were brought by Caucon, the ſon of Celaunus, the ſon of Phlyus, who was reported to have been one of the children of the earth; a title, as we have repeatedly ſeen, beſtowed indiſcriminately upon all the Titanic race. They were afterwards raiſed to yet greater repute by Lycus the ſon of Pandion; and they were laſtly ſuppoſed to have been carried to Thebes by Methapus [n]. Moſt of theſe various names are derived from the prevailing ſuperſtition. Meſſenè is Ma-Sen-Ai, *the land of the great Sun*; Caucon is Gau-Chon, *the illuſtrious prieſt*; Celaunus is Cula-Nus, *the arkite Noah*; Lycus is Luc, *the Sun*; and Pandion is Ban-d'Ion, *the ſon of the dove*. The Greeks indeed aſſerted, that Meſſenè received its name from one Meſſene, whom they deſcribe as an Argive or arkite woman [o],

[n] Παρα ταυτην την Μεσσηνην τα οργια κομιζων των Μεγαλων Θεων Καυκων ηλθεν εξ Ελευσινος, ὁ Κελαυνυ τυ Φλυυ. Φλυον δε αυτον Αθηναιοι λεγυσι παιδα ειναι γης· ὁμολογει δε σφισιν και ὑμνος Μυσαιυ Λυκομεδαις ποιηθεις ες Δημητρα. Τὴν δε τελετην των Μεγαλων Θεων Λυκος ὁ Πανδιονος πολλοις ετεσιν ὑστερον Καυκωνος προηγαγεν ες πλεον τιμης.—Ὡς δε ὁ Πανδιονος ὑτος ην Λυκος, δηλοι τα επι τη εικονι επη τη Μεθαπυ. Μετεκοσμησε γαρ και Μεθαπος της τελετης εςιν ἁ. Ὁ δε Μεθαπος γενος μεν ην Αθηναιος, τελετης, και οργιων, και παντοιων συνθετης: Οὑτος και Θηβαιοις των Καβειρων την τελετην κατεςησατο. Pauſ. Meſſen. p. 281.

[o] Pauſ. Meſſen. p. 270.

and

and as the wife of Polycaon. This perſon, according to Pauſanias, was the youngeſt ſon of Lelex; but the Eëan verſes[p] make him the offspring of Butus, and the huſband of Evechmè grand-daughter of Hercules[q]. His poſterity poſſeſſed the throne of Meſſenè during five generations, when Perieres was called to the crown. Perieres eſpouſed Gorgophonè the daughter of Perſeus, and by her became the father of Aphareus and Leucippus. Aphareus built the city Arenè, which, as we have ſeen, was one of the ſettlements of the Minyæ. Into this city the above-mentioned Lycus introduced the orgies of the great gods. As for the two ſons of Aphareus, Idas and Lynceus, they were contemporary with the Dioſcori, and engaged along with them in the Argonautic expedition[r]. Hence it is manifeſt, that the whole of the preceding hiſtory is entirely mythological; inaſmuch as it is connected with Butus, Hercules, Perſeus, the Dioſcori, and the voyage of Jaſon[s].

[p] The author of this ancient poem, now no longer extant, was Heſiod. See Athen. Deipnoſ. lib. x. p. 428.—Schol. in Apoll. Argon. lib. ii. ver. 181.

[q] Pauſ. Meſſen. p. 280, 282.

[r] Ibid. p. 283.

[s] Theſe rites, which were afterwards brought to Meſſenè, are ſaid to have been anciently celebrated at Andania; a place, which ſeems to have received its name from Ani-Danah, *the ſhip*

With regard to Proſerpine, the imaginary daughter of Ceres, ſhe is celebrated in a very remarkable manner by ſome of the ancient mythologiſts. The Orphic poet ſtyles her at once *the life and the death of mortals* [t]; and deſcribes her as being the mother of Eubuleus or Bacchus, by an ineffable intercourſe with Jupiter [u]. Homer repreſents her ſporting with the daughters of Ocean [x]; and Porphyry aſſerts, that the wood-pidgeon was ſacred to her. He further obſerves, that ſhe was the ſame as Maia, or the great mother, who is uſually ſaid to have been the parent of the arkite god Mercury [y]. After ſhe had

ſhip of Noah. Ἡ τελιτη το αρχαιον ην εν Αιδανια. Pauſ. Meſſen. p. 282.

[t] Ζωη και θανατος μυτη θνητοις πολυμοχθοις,
Φερσεφονειαι· φερεις γαρ αει, και παντα φονευεις.
Orph. Hymn. 28.

[u] Ευβυλ' ευπολυβυλε, Διος και Φερσεφονειης
Αῤῥητοις λεκτροισι τεκνωθεις.—— Orph. Hymn. 29.
This ineffable intercourſe relates to Jupiter's aſſumption of a dragontine form, the import of which tradition has been ſhewn above.

[x] Εποιησαλο δε (Ὁμηρος), εν ὑμνῳ τῳ εις την Δημητρα, αλλας τε των Ωκεανου θυγατερας καταριθμουμενος, ὡς ὁμου Κορη τη Δημητρος παιζοιεν. Pauſ. Meſſen. p. 354.

[y] Της δε Φερεφατης, παρα το φερβειν την φατλαν, φασιν οἱ πολλοι τουνομα των θεολογων. Ἱερον μεν αυλης ἡ φατλα, διο και αἱ της Μαιας ἱερειαι ταυλην αυλη αναλιθεασι. Μαια δε ἡ αυλη τη Περσεφονη. Porph. de Abſt. Anim. lib. iv. p. 166. Cantab. 1655.

been

been carried off by her uncle Pluto, her mother anxiouſly ſought her through various countries, bearing a lighted torch, and begirt with a ſerpent [z].

Since the Myſteries then of theſe various deities were all equally commemorative of the deluge, we ſhall perceive the reaſon, why a pine-tree, in the rites of Cybelè and Iſis, was hollowed into the ſhape of a boat, and why the image of a man was placed within it. We ſhall alſo underſtand, why a wooden figure of a virgin was bewailed, during the ſpace of preciſely *forty days*, in the Myſteries of Ceres and Proſerpine [a]. A beautiful woman, as I have frequently had occaſion to obſerve, was a very common ſymbol of the Ark [b];

[z] Ceres, facibus accenſis, et ſerpente circumdata, errore ſubreptam et corruptam Liberam anxia et ſollicita veſtigat. Minuc. Fel. Octav. p. 168.

[a] In ſacris Phrygiis, quæ matris deûm dicunt, per annos ſingulos arbor pinea cæditur, et in media arbore ſimulachrum juvenis ſubligatur. In Iſiacis ſacris de pinea arbore cæditur truncus, hujus trunci media pars ſubtiliter excavatur. Illis de ſegminibus factum idolum Oſiridis ſepelitur. In Proſerpinæ ſacris cæſa arbor in effigiem virginis formamque componitur, et cum intra civitatem fuerit illata, quadraginta noctibus plangitur. Jul. Firm. de Error. Prof. Rel. p. 53.

[b] The Ark was ſometimes eſteemed a virgin, and ſometimes the conſort of the arkite deity; yet, in both caſes, it was equally thought to have been a mother. Hence Buddha, Fohi, and Perſeus, were believed to have been the ſons of virgins; (Ratramn.

and *forty days* was the exact period of the increaſe of the diluvian waters [c].

It is worthy of obſervation, that an idea ſeems always to have prevailed among the initiated, that the groundwork of their Myſteries was a ſort of wonderful regeneration, or new-birth. Hence were inſtituted the ſingular rites of the Taurobolium, and the Criobolium, of which the following account is given us by Prudentius.

"When the day, ſet apart for the conſe-
"cration of the high-prieſt, arrived, he de-
"ſcended, arrayed in his pontifical robes,
"into a pit, which had previouſly been dug
"for that purpoſe. Above the pit was a kind
"of floor, the boards of which were perfo-
"rated with an infinite number of holes.
"Upon this floor they led a bull crowned
"with chaplets of flowers, and there cut his
"throat. The reeking blood, deſcending
"upon the boards, fell in ſhowers through
"the holes into the pit; and was received

tramn. de Nat. Chriſti, cap. 3.—Mart. Hiſt. Sin. lib. i. p. 21.—Juſt. Mart. dial. cum Tryph. p. 297.) and hence the Lamas of Thibet aſſert, that their great god Xaca, who was the very ſame as Buddha, was likewiſe born of a virgin. (Vallancey's Vind. of Anc. Hiſt. of Ireland, p. 451.)

c "And the rain was upon the earth forty days, and forty "nights." Gen. vii. 12.

"by

" by the prieſt upon his head, his body, and " his raiment. When all the blood was " drained, the victim was removed, and the " high-prieſt came out. It was a horrible " ſpectacle to ſee him in this plight, his head " covered with blood, clotted drops ſticking " to his beard, and all his garment diſtained: " and yet, as ſoon as he appeared, he was " received with a general congratulation; " and the aſſembled multitudes, not daring " to approach his perſon, adored him at a " diſtance, eſteeming him a man awfully " pure and holy [d]."

This baptiſm of blood was conceived to regenerate thoſe, upon whom it was conferred; and, in token of ſuch regeneration, they wore their blood-ſtained clothes as long as poſſible. The victim was ſometimes a ram inſtead of a bull; and the ſacrifice was then ſtyled *Criobolium*. It was uſually performed in honour of the great mother and Attis; or, in other words, of the Ark and Noah. Accordingly we find a perſon named *Sextilius Ageſilaus*, celebrating his regeneration, by the Taurobolium and the Criobolium, in an inſcription to theſe deities.

[d] Prud. apud Ban. Mythol. vol. i. p. 274.

DIS. MAGNIS.
MATRI. DEUM. ET. ATTIDI. SE-
XTILIUS. AGESILAUS. ÆDESIUS.
V. C. CAUSARUM. NON. IGNOBI-
LIS. AFRICANI. TRIBUNALIS. ORA-
TOR.
TAUROBOLIO. CRIOBOLIOQUE. IN.
ÆTERNUM.
RENATUS. ARAM. SACRA-
VIT. DD. NN. VALENTE. V.
ET. VALENTINIANO.
JUN. AUGG. CONSS.[e].

From a variety of paſſages in *the Inſtitutes of Menu*, it is evident, that the ſame idea of regeneration was prevalent alſo among the ancient Hindoos.

Mr. Maurice imagines, that theſe regeneratory ſacrifices ſhewed the deep and unanimous conviction of the pagan world, that man had fallen from the high condition of his original purity. Hence he compares them, though doubtleſs with a becoming caution, to the initiatory rite ordained by Chriſt; and thinks, that, like baptiſm, they ſymbolized the neceſſity of a radical converſion of the heart[f].

[e] Inſcrip. apud Annot. in Jul. Firm. de Error. Prof. Rel. p. 56.

[f] I had once adopted the ſentiments of Mr. Maurice upon this

However plauſible this opinion may at firſt ſight appear, I cannot believe, that it reſts upon any ſolid foundation. The regeneration of the Myſteries was ſimply a *mythological* new-birth; nor had it the leaſt reference to that *ſpiritual* change, which our Lord has pronounced to be ſo eſſential to ſalvation. When Noah entered into the gloomy womb of the Ark, he was ſaid, in the language of the epoptæ, to have died; when he quitted it, he was deſcribed as having been born again, and was accordingly repreſented by the Egyptians as an infant ſitting upon the lotus [g]. Hence we find, that the diluvian gods, Bacchus, Oſiris, Hercules, Adonis, Mercury, Orpheus, Attis, and Hippolytus, were all feigned either to have taſted death, and afterwards to have experienced a miraculous revivification; or to have deſcended into the infernal regions, and afterwards to have returned from them in ſafety. This allegorical revivification was brought about by means of the Ark; and accordingly the regeneration of the Myſteries was ſuppoſed to be procured by the blood either of a bull, or of a ram,

this point; but I am now perſuaded, that I was quite miſtaken. See Horæ Moſaicæ, vol. ii. p. 107. note t.

[g] Vide ſupra vol. i. p. 314. note f.

which

which were the common arkite ſymbols [h]. For the very ſame reaſon, I apprehend, one part of the Myſteries conſiſted in tearing a bull [i] to pieces, in alluſion to the mythological burſting aſunder of the Ark, from whoſe fruitful womb iſſued all the hero-gods of the Gentiles [k]; while another part was devoted to the celebration of the bull as the parent of the dragon, and of the dragon as the parent of the bull, in reference to the two principal ſymbols of the helio-arkite ſuperſtition [l].

That ſuch is the real import of the term *regeneration*, when uſed by the epoptæ, is ſufficiently manifeſt from a very curious paſſage in the treatiſe of Julius Firmicus. This author obſerves, that, in the nocturnal celebration of the Myſteries, a ſtatue was laid out upon a couch, as if dead, and bewailed with the bittereſt lamentations. When a ſufficient ſpace of time had been conſumed

[h] It is obſervable, that a goat was ſometimes the victim, inſtead of a bull or a ram. I ſtrongly ſuſpect, from the manner in which this animal was introduced into the hiſtory of Jupiter, that it alſo was an emblem of the Ark.

[i] This ceremony experienced preciſely the ſame corruption, as the tradition upon which it was founded. Bacchus was ſaid to have been torn aſunder inſtead of the Ark; and accordingly, in the Myſteries, a bull was torn to pieces inſtead of a heifer.

[k] Jul. Firm. de Error. Prof. Rel. p. 14.

[l] Ibid. p. 52.

in all the mock ſolemnity of woe, lights were introduced, and the hierophant ſlowly chanted the following diſtich.

Θαρρειτε μυσαι τον θεον σεσωσμενον,
Εσαι γαρ ημιν εκ πονων σωτηρια [m].

Courage, ye Myſtæ, lo, our god is ſafe,
And all our troubles ſpeedily ſhall end.

This ſtatue was doubtleſs that of the arkite god, who is accordingly deſcribed as having been ſaved from ſome great calamity. His death, as I have obſerved, or his entrance into the fabulous Hades, was nothing more than his temporary confinement within the gloomy cavity of the Ark; and the regeneration of the Myſteries was ſimply his allegorical return to life and light.

To the ſame ſource, I ſuſpect, we may ultimately trace the wild fable of the Metempſychoſis, which prevailed ſo extenſively both in the eaſtern and in the weſtern continent. It was only a corruption of the original mythic regeneration. Not content with the ſimple allegory of the arkite voyagers experiencing a ſecond birth, the fertile genius of paganiſm ſoon invented a ſucceſſion of changes, and literally ſuppoſed the ſoul to paſs

[m] Jul. Firm. de Error. Prof. Rel. p. 45.

through

through the bodies of an infinite variety both of men and of animals. Hence we may obſerve, that the doctrine of the Metempſychoſis makes a very conſpicuous appearance in the Chaldèan oracles, the hidden meaning of which I have already attempted to develope [n]; and hence Apollonius, with the utmoſt propriety, deduces this widely prevailing notion from the Argöan or arkite voyage, and repreſents Ethalides, one of his heroes, as the head of a long tranſmigratory ſucceſſion [o].

It will not be improper to conclude theſe remarks upon the ancient orgies of Bacchus, Ceres, Iſis, and Cybelè, with pointing out the manner, in which I conceive them to have been celebrated at their original inſtitution, previous to their corruption by the Hindoos, the Greeks, and the Egyptians; a corruption, which conſiſted of aſcribing to the Ark what belongs to Noah, and to Noah what belongs to the Ark.

The primitive Myſteries commenced, I apprehend, in alluſion to the erratic ſtate of the Ark upon the ſurface of the diluvian waters,

[n] Διζεο συ ψυχης οχετον, οθεν, η τινι ταξει,
Σωματι θητευσας, επι ταξιν αφ' ης ερρυης,
Αυθις αναστησεις———
Σον γαρ αγγειον θηρες χθονος οικησουσιν. Orac. Mag. p. 17.

[o] Apoll. Argon. lib. i. ver. 641.—Schol. in Ibid. ver. 645.

with repreſenting the great Mother as rambling over the whole world, and as purſued by the monſter Typhon. During this period, the ineffable wonders of the infernal regions, or in other words of the vaſt central abyſs, were diſplayed in all their horrors before the eyes of the aſtoniſhed aſpirant; and Oſiris, Bacchus, or Maha-Deva, titles under which the great patriarch was venerated by his poſterity, were bewailed as having experienced an untimely death. Such was the firſt or mournful part of the Myſteries. The ſecond opened with an exhibition of the ſtopping of the Baris, and with the indecencies of the phallagogia. Theſe were followed by the new-birth, or revivification, of the arkite deity; the burſting aſunder of the Great Mother; the ſcattering of her limbs; and the egreſs of the Noëtic hero-gods. The lamentations and gloom, with which the firſt part of the Myſteries was celebrated, were now exchanged for the moſt frantic expreſſions of joy, and for a general illumination of the ſacred ſacellum; and the epoptæ now paſſed from the darkneſs of Tartarus to the divine ſplendor of Elyſium [p].

[p] Moſt of theſe circumſtances are mentioned by Jamblichus in a curious paſſage, which has been already cited. Η γαρ του σιγατον προσταξις, η τα κρυπτα της Ισιδος εκφανειν, η το εν αδυσσω απορ-

With regard to the various corruptions of theſe orgies, the Hindoo mythology properly repreſents the Ark, not the arkite deity, as torn to pieces; but it erroneouſly deſcribes the latter as wandering through the world, inſtead of the former. On the other hand, the Egyptian and Greek mythologies properly repreſent Iſis, or Ceres, as the wanderer; but erroneouſly confound together the burſting aſunder of the Ark, and the mythological death of Noah. Hence we find, that Bacchus and Oſiris are both ſaid to have taſted death, which is right: but then, in addition to this, they are further ſaid to have been torn to pieces by the Titans or Noachidæ, which is wrong; for that circumſtance ought to have been predicated of Iſis or Ceres only.

I ſhall now proceed to examine the accounts, which have been handed down to us of the celebrated grotto of Mithras.

It has been obſerved, in many different parts of the preſent work, that, wherever the rites of the Cabiri prevailed, we always find them in ſome manner or other connected with caverns. Thus, Rheo, who was expoſed

απορρήτον δειξειν, η ϛησειν την Βαϛιν, η τα μελη τϖ Οσιριδος διασκεδασειν τϖ Τυφωνι, η αλλο τι τοιουτον απειλει ποιησειν. Jamb. de Myſt. Sect. vi. cap. 51.

at ſea in an Ark, brought forth her ſon Anius in a cave: Bacchus, who was alſo expoſed in an ark, was nurſed in a cave: Typhon, or the diluvian ocean, was produced from a cave: Jupiter was born in the Dictèan cave of Crete: the ſtatue of Ceres-Hippia-Cabiria was placed by the Phigalenſians in an artificial cave: the firſt horſe Siſyphus was produced by Neptune out of a rock: the Argonautic Jaſon was educated in the cave of Chiron: Mithras was ſuppoſed to have been born out of a rock: and the moſt myſterious rites of the Samothracian Cabiri were performed within the dark receſſes of the cave Zerinthus [q]. I have further obſerved, that the Cabiric cavern was ſymbolical of the Hades of the Epoptæ, or the vaſt central cavity of the earth, out of which the waters of the deluge principally iſſued.

The Noëtic gods, worſhipped within theſe ſacred caverns, were termed *Patari*, *Patrici*, *Patròï*, or *Patrèï*; all which appellations are equally derived from Patar, *to diſmiſs* or *to open*, and equally allude to the egreſs of the

[q] This famous cave was ſometimes alſo called *Saon* from the worſhip of Za-On, *the illuſtrious Sun*.

Ζηνιθον αιλροι της κυνοσφανες θειας
Λιπων, ερυμνον χλισμα Κυβαλλων, Σαον.

Lycoph. Caſſ. ver. 77.

Noa-

Noachidæ from the Ark. That veſſel itſelf was called *Patara*, or *Putara*[r]; and the caverns likewiſe, which were devoted to the helio-arkite Myſteries, bore the ſame name of *Pataræ*, *Peteræ*, or *Petræ*, though, I apprehend, with a ſomewhat different idea. The Ark, as I have juſt obſerved, was denominated *Patara*, from the egreſs of the Noachidæ: but the title ſeems to have been beſtowed upon the conſecrated ſymbolical cavern, becauſe the waters of the deluge iſſued from the central abyſs; or, in the language of Scripture, becauſe "the fountains of the "great deep were broken up" or opened. In proceſs of time, the word *Petra*, though primarily applied to the Cabiric grotto alone to the excluſion of other grottos, acquired a more general ſignification, and was extended by the Greeks to all kinds of rocks and caverns whatſoever.

The Mithratic cave was ſometimes denominated *the cave of the Nymphæ*. Theſe imaginary females, as we learn from Homer, were Naiads or Water-Nymphs; and they were the very ſame mythological perſonages

[r] Hence Patera, *a flat open cup*. I have already noticed the connection between ſhips and cups. In the Chaldaic oracles the Ark is ſtyled *Arcba-Patrica*. Vide ſupra p. 149.

as the fifty Nereids, the fifty daughters of Danaus, the Titanides, or the Cabirides. The name however of *Nymphæ* ſeems to have been given to them, in alluſion to the pretended oracles, which were uſually eſtabliſhed in the Mithratic Pataræ; for Numphai is Nuh-Om-Phi, *the oracle of the ſolar Noah.*

Αυταρ επι κρατος λιμενος τανυφυλλος ελαιη·
Αγχυθι δ' αυτης αντρον επηρατον ηεροειδες
Ἱρον νυμφαων, αι Νηϊαδες καλεονται.
Εν δε, κρητηρες τε και αμφιφορηες εασι
Λαϊνοι, ενθα δ' επειτα τιθαιβωσσουσι μελισσαι.
Εν δ' ἱστοι λιθεοι περιμηκεες· ενθα τε νυμφαι
Φαρε' ὑφαινουσιν αλιπορφυρα, θαυμα ἰδεσθαι·
Εν δ' ὑδατ' αεναοντα· δυω δε τε οἱ θυραι εισιν,
Αἱ μεν προς βορεαο καταιβαται ανθρωποισιν,
Αἱ δ' αυ προς νοτον εισι θεωτεραι· ουδετι κεινη
Ανδρες εισερχονται, αλλ' αθανατων ὁδος εστι [s].

High at the head, a branching olive grows,
And crowns the pointed cliffs with ſhady boughs.
Beneath, a gloomy grotto's cool receſs
Delights the Nereids of the neighbouring ſeas;
Where bowls and urns were form'd of living ſtone,
And maſſy beams in native marble ſhone;
On which the labours of the Nymphs were roll'd,
Their webs divine of purple mix'd with gold.

[s] Hom. Odyſſ. lib. xiii. ver. 102.

Within

Within the cave the cluſtering bees attend
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide;
Two marble doors unfold on either ſide;
Sacred the ſouth, by which the gods deſcend,
But mortals enter at the northern end. *Pope.*

Such was the far-famed Homeric cave of the Nymphs[t]; upon which a conſiderable degree of light is thrown by the very curious treatiſe of Porphyry, though I can not think all his explanations perfectly juſt. After ſome

[t] The Print prefixed to the firſt of theſe volumes is a repreſentation of a Nymphæum or Mithratic cavern. The original, from which it was engraved, was found in the wall of an ancient cell, that lay concealed beneath the ſurface of the ground in the Barberini gardens at Rome. Alexander Donatus conjectures, that it was a repreſentation of the cave of Jupiter, on account of the goats, which make ſo conſpicuous an appearance in it; but Lucas Holſtenius diſſents from him, and ſuppoſes it to be a Nymphæum. (Comment. Luc. Holſten. in Tab. Barb.) This difference however in their opinions is more apparent than real; for the Cretan cave of Jupiter, the Samothracian cave of the Cabiri, the Homeric cave of the Nymphs, and the Perſian cave of Mithras, were all equally devoted to the Myſteries of the helio-arkite ſuperſtition. Hence we find, that in a Nymphæum, mentioned by Pauſanias, were placed the ſtatues of the Cabiric gods Bacchus, Ceres, and Proſerpine. Αγαλματα Διονυσου και Δημητρος και Κορης, τα προσωπα φαινοντα, εν τω νυμφωνι εστι. Pauſ. Corinth. p. 136. In ſumma parte tabellæ, apud ædes Barberinas aſſervatæ, Hermas videre licet ithyphallos; honeſti autem cauſa, phallos, in noſtro exemplari, miſſos facere ſatius putavimus.

ge-

general remarks, he informs us, that, among the ancient mythologiſts, a cave was ſymbolical of the world; the exterior part repreſenting the ſurface of the earth, and the hollow interior the great central cavity: and he adds, that to the world thus ſymbolized the name of *Petra* was enigmatically given. This remarkable declaration however he nearly ruins, by whimſically aſſerting, that, the world and the rocky cavern being equally ſelf-exiſtent, the one was therefore made an emblem of the other. He afterwards obſerves very juſtly, that ſtreams of water were introduced into the Nymphèan cave, in alluſion to the whole body of waters, which proceed from the bowels of the earth. He further informs us, that Zoroaſter conſecrated a natural grotto in the mountains of Perſia, decked with flowers and watered with fountains, to Mithras the univerſal father; and that by this grotto he deſigned to ſymbolize the world: that from Zoroaſter the cuſtom extended itſelf to others alſo, who, in imitation of him, celebrated their ſacred myſterious rites in caverns, ſometimes natural, and ſometimes artificial: that hence Cronus was ſuppoſed to have conſtructed a cave in the centre of the Ocean, and to have hid his children within it: and that hence alſo Ceres

was

was believed to have educated Proſerpine in a cave along with the Nymphs. Porphyry accordingly infers very naturally, that the cave of the Curetes in Crete, where Jupiter was feigned to have been born; the cave in Arcadia ſacred to Pan and the Moon, or, in other words, to Noah and the Ark; and the cave in Naxus, which was dedicated to Bacchus; were all equally imitations of the original Mithratic cavern. The arkite deity in ſhort was, always, in ſome manner or other, connected with a cave: whence, as Jupiter, Anius, and Bacchus, were all ſuppoſed to have been born in caves; ſo we are informed by Juſtin Martyr, that it was a part of the creed of the initiated, that Mithras was born out of a Petra, or *rock* [u]. In all theſe caſes, I ſtrongly ſuſpect, that the Patara, or *ſymbolical cavern*, has been confounded with Patara, *the Ark*. The miſtake was very eaſy, ſince

[u] Οἱ τα τῦ Μιθρε μυστηρια παραδιδοντες λεγεσιν εκ πετρας γεγενησθαι αυτον. Dial. cum Tryph. p. 296. I am much ſurpriſed; that ſo able a mythologiſt as Mr. Maurice ſhould ſuppoſe, that the fable of Mithras being born out of a rock means nothing more than the production of fire by the colliſion of two flints. Ind. Ant. vol. ii. p. 202. Upon ſuch principles how are we to account for the birth of the horſe Siſyphus from a rock, and for the circumſtance of the title *Petræus* being beſtowed upon the *marine* deity Neptune?

the

the ſame name, though for ſomewhat different reaſons, was applied to both.

The Nymphèan cavern then being ſymbolical of the central abyſs, the rocky bowls and the flowing ſtreams, which were introduced into it, will neceſſarily relate to the vaſt circular arch of rock, and to the maſs of ſubterraneous waters confined within it; while the fable of the Naiads weaving webs round rollers of ſtone ſeems to have entirely originated from the miſtaking of one oriental word for another. Porphyry fancies, that theſe ſtony looms typify the bones of the human body, and the webs the fleſh: but I am rather inclined to conjecture, that Arag, *to weave*, has been ſubſtituted for Arach, *the Ark* or *long ſhip*; and that, in conſequence of ſuch ſubſtitution, the diluvian Nereids have been metamorphoſed into weavers [x].

[x] I ſuſpect, that the whole fable of Arachnè ſprung from a ſimilar miſpriſion of the very ſame terms. Arachnè is Arach-Nah, *the Ark of Noah*; whence ſhe is juſtly ſtyled by Ovid *a Mæonian* or *arkite*, and feigned to be the daughter of Idmon or Ida-Mon, *the Idæan Mon*. (See Ovid, Metam. lib. vi. in init.) I have already obſerved, that Meon, or Baal-Meon, was the ſame as Mon, Monu, Menu, or Noah. Arag however ſignifying *to weave*, the ancient fabuliſts ſuppoſed Arachnè to be a weaver, preciſely in the ſame manner as Homer makes the Nereids weavers.

The

The next matter, which attracts our attention, in the Nymphèan cavern, is the ſwarm of bees, and the honey, which they are ſuppoſed to have made there. We learn from one of the ancient oracles collected by Opſopèus, that honey was uſed in the ſacrifices to Bacchus and the Nymphs[y]; and Sophocles informs us, that libations of honey and water were made in honour of the Erinnues[z], which tremendous deities, as I have already obſerved, were in reality arkite deities. According to Porphyry, honey was introduced into the Myſteries as a ſymbol of death, on which account it was offered to the infernal gods. This notion will ſhew us the reaſon, why the Chaldèans, who were deeply verſed in the Cabiric orgies, were accuſtomed to embalm their dead with honey[a]. The death however, celebrated in the Myſteries, of which honey was the ſymbol, was not I ap-

[y] Χεῦε μελι νυμφαις Διωνυσοιο τε δωρα. Orac. Vet. Opſop. p. 45.

[z] Ὑδατος, μελισσης· μηδε προσφερειν μεθυ. Oedip. Colon. ver. 494.

[a] Ταφαι δε σφι εν μιλιτι. Herod. lib. i. cap. 198. For the ſame reaſon, the Egyptians, when upon ſolemn occaſions they ſacrificed a cow to the great goddeſs, were accuſtomed to fill the ſtomach of the victim, after having firſt taken out the entrails, with fine bread, *honey*, raiſins, figs, frankincenſe, and myrrh. Herod. lib. ii. cap. 40.

prehend

prehend a literal, but merely an allegorical death; the death in ſhort of Bacchus, Adonis, and Oſiris, or, in other words, the confinement of Noah within his Ark or coffin: ſuch a death as this therefore was very naturally deſcribed as being ſweet, for it was in fact a preſervation from danger [b]. In alluſion to the ſymbolical honey, Samothrace, the grand ſeat of the Cabiric ſuperſtition, was once denominated *Melita* [c]; and for preciſely the ſame reaſon, Jupiter was ſometimes feigned to have been fed, during his infancy, by a ſwarm of bees [d]. Theſe bees, as we learn from Porphyry, were nothing more than the myſtic prieſteſſes of the infernal Ceres, who were called *Meliſſæ* or *Melittæ* [e]; a name,

[b] Theſe remarks will explain the meaning of a curious tradition, preſerved by Theocritus, reſpecting a perſon denominated *Comatas*. This Comatas is ſaid to have been ſhut up in an ark during the ſpace of a year, and there fed with honey

Ω μακαριστε Κοματα, τυ θην ταδε τερπνα πεπονθεις.
Και τυ κατεκλασθης ες λαρνακα, και τυ μελισσαν
Κηρια φερβομενος, ετος ωριον εξετελεσσας.

Theoc. Idyll. vii. ver. 83.

Comatas is Com-Ait-As, *the blazing Sun* worſhipped in conjunction with Noah.

[c] Strab. Geog. lib. x. p. 472.

[d] Virg. Georg. lib. iv. ver. 149.

[e] Και τας Δημητρος ιερειας, απο της χθονιας θεας μυσιδας, μελισσας οι παλαιοι εκαλεν. Porph. de Ant. Nymph. p. 261. Cantab. 1655.

which,

which, according to a cuſtom familiar to the pagans, they ſeem to have aſſumed from the deity whom they ſerved. Ceres, Venus, or Aſtartè, was ſtyled by the Babylonians *Mylitta*, or *the goddeſs of generation*; and, as the Cabiric prieſts aſſumed the title of *Cabiri*, *Curetes*, or *Corybantes*, ſo the prieſteſſes of Mylitta called themſelves *Meliſſæ*, or *Melittæ*. The name was afterwards extended to bees, which animals, from their great vigour, activity, and livelineſs, were thought to be proper emblems of what the epoptæ termed *new-born ſouls* [f]. Theſe new-born ſouls were believed to have been produced from an ox, whence they were denominated *bugenis*; and, bees being ſymbolical of them, we ſhall perceive how the ancient notion originated, that they alſo were generated from the carcaſe of a heifer. Porphyry accordingly informs us, that both the new-born ſouls, and their ſymbols the bees, were alike intitled *bugenis*, or *ox-born* [g]. It is impoſſible to attach any ſig-

[f] Virgil aſcribes even a portion of the divinity to bees.

His quidem ſignis, atque hæc exempla ſecuti,
Eſſe apibus partem divinæ mentis, et hauſtus
Æthereos dixere——. Georg. lib. iv. ver. 219.

[g] Βυγενεις δ' αι μελισσαι· και ψυχαι δ' εις γενεσιν ιουσαι, βυγενεις. Porph. de Ant. Nymph. p. 262. —μελισσων, αι βυγενεις ειναι συμβεβηκεν. Ibid. p. 260.

nification

nification to this ſtrange notion, unleſs we adopt the ſyſtem, that the Myſteries were commemorative of the deluge; and that the ox-born ſouls mean nothing more than the eight living ſouls, who iſſued from their allegorical mother the bovine Ark. The heifer, as I have frequently obſerved, was a ſymbol of that veſſel; and afterwards, upon the introduction of Sabianiſm, it became likewiſe an emblem of the Moon, which was worſhipped conjointly with the Ark. Hence we may underſtand the ſingular aſſertion of Porphyry, that the great infernal goddeſs Proſerpine had the epithet *honied* aſſigned to her; and that the Moon was ſometimes ſaid to be a bee, and at other times an ox [h]. Hence alſo we may learn the import of the beautiful legend of Ariſtèus, introduced by the excellent mythologiſt Virgil into the fourth book of his Georgics.

Ariſtèus was the ſon of Apollo by the nymph Curenè, and was educated, like Jaſon

[h] Αυτην δε την Κορην μελιτωδη· Σεληνην τε ουσαν γενεσεως προστατιδα, μελισσαν εκαλεν· αλλως τε επει ταυρον μεν Σεληνη· και ὑψωμα Σεληνης ὁ ταυρος. Porph. de Ant. Nymph. p. 261. The epithet *Melitodes* or *honied* here applied to Proſerpine is in fact Melito-Dea, *the goddeſs of generation*; hence Porphyry very juſtly proceeds to obſerve, that Selenè, or *the arkite Moon*, was called *Meliſſa*, becauſe ſhe preſided over generation.

and

and Achilles, in the cave of the centaur Chiron. His mother Curenè was the ſiſter of Lariſſa, whoſe hiſtory has been already ſufficiently diſcuſſed; and Ariſtèus himſelf, as we have ſeen, was the lover of Eurydicè the wife of Orpheus. He was the ſame in fact as the *Jupiter* and *Apollo* of the Greek mythology, and as the *Agreus* or *Agruerus* of Sanchoniatho; all which deities were equally the ſolari-agricultural patriarch. Accordingly we find, that Ariſtèus was ſuppoſed to be an Arcadian, or arkite; and that he was worſhipped by the Aimonians, or arcalatreutæ[i], under the ſeveral titles of *Jupiter-Ariſtèus*, *Apollo*, *Agreus*, and *Nomius*. Bacchylides ſuppoſes, that there were four Ariſtèi: one, the ſon of Caryſtus; another, of Chiron; a third, like Cronus, of Uranus and Ge; and a fourth, of Apollo and Curenè. All theſe however were one and the ſame perſon, namely Ares-Theus, *the helio-Noëtic God*[k]. Virgil deſcribes Ariſtèus, as deſcending into a cave beneath the river Peneus, in order that he might conſult his mother reſpecting his bees, which had been deſtroyed by the

[i] Aimonia is Ai-Mona, *the land of the lunar Ark*.

[k] See Apoll. Argon. lib. ii. ver. 500. et infra.—Schol. in ibid.

Nymphs, as a puniſhment for his attempting the chaſtity of Eurydicè. By the advice of his parent he appeaſed the offended deities, together with the ſhades of Orpheus and his conſort; and thus at length procured a freſh ſwarm of bees from the carcaſe of a heifer. It is remarkable, that the poet mentions Beroè, or the divine covenant, among the ſiſters of Curenè; while, what appears decidedly to confirm the preceding obſervations, his commentator Servius affirms, that the fable of Ariſtèus plunging beneath the waves, and entering into the ſacred cavern to converſe with his mother, was entirely borrowed from the mythology of Egypt.

A bull then being ſymbolical of Noah, and a heifer of the Ark, we ſhall be able to aſcertain the meaning of the word *Buclopus*, which Porphyry aſſures us was one of the titles of Mithras[l], and which the Greeks, agreeably to their uſual cuſtom, interpreted *a ſtealer of oxen*[m]. Buclopus is Bu-Col-Op, *the*

[l] Βυκλοπος Θεος ὁ την γενεσιν λελησθοτως ακλων. Porph. de Ant. Nymph. p. 262.

[m] I much doubt the propriety of Mr. Maurice's mode of interpreting this title. "Mithras is ſaid by Porphyry to have "been a ſtealer of oxen, which he ſecreted in caverns; intimating at once, that the Sun, like the ox, was the emblem of "fertility, and that his prolific and generative heat produced "that fertility by ſecret and inviſible operations." Maurice's Ind.

tauric ſerpent of the Ark: accordingly, while we are told on the one hand, that Mithras was the Sun [n]; we find, on the other, that he was depicted riding on the arkite bull of Venus [o]. The fable of Mercury ſtealing the oxen of Apollo aroſe from the ſame miſconception of the ſacred helio-arkite title *Buclop*, which was equally, and for ſimilar reaſons, beſtowed both upon Mercury and Mithras. Porphyry concludes his remarks upon the bees of the Myſteries by obſerving, that the epoptæ did not conſider them emblematical of *all* ſouls in general, but only of the ſouls of *the juſt*. The reaſon why this diſtinction was made is evident: the bees ſymbolized only the juſt man and his pious family, not the incorrigible race which periſhed beneath the waves of the deluge.

Ind. Ant. vol. ii. p. 202. Porphyry certainly denominates Mithras *Buclopus*, but I cannot find, that he makes any mention of his ſecreting oxen in caverns; nor can I comprehend, why the Sun ſhould be deemed a *ſtealer* of oxen, becauſe he was the great material cauſe of plenty and fertility.

[n] Μιθρας, ὁ ἡλιος παρα Περσαις. Heſych. Lex. Soli invicto Mithræ. Inſcrip. apud Martian. Capell. lib. iii.

[o] Επεχειτο δε ταυρῳ Αφροδιτης, ὡς και ὁ ταυρος δημιουργος ων ὁ Μιθρας, και γενεσεως δισποτης. Porph. de Ant. Nymph. p. 265. The reader will recollect the famous Bacchic chaunt.

Ταυρος δρακοντος, και δρακων ταυρυ πατηρ.

The bull the ſerpent's ſire, the bull's the ſerpent.

With regard to the two doors of the Mithratic cavern, the one pervious to mortals, and the other to immortals, Porphyry ſuppoſes, that they relate to the famous ſidereal metempſychoſis of the oriental world; and Mr. Maurice, taking that metempſychoſis in its abſolute and literal ſenſe, has adopted his opinion. The metempſychoſis however was nothing more than an extended corruption of the original allegorical regeneration of the Myſteries; and, when the rites of Sabianiſm were ingrafted upon the orgies of the Ark, the ſtrange fable of the tranſmigration of the ſoul through the Sun, the Moon, and the Stars, was forthwith invented. The immortals, as we have repeatedly ſeen, are the Noëtic Ogdoad; and the mortals, thoſe who were deſtroyed by the flood: whence it will follow, that, of the two doors of the Mithratic Petra, that, which Homer calls *the deſcent of mortals* [P], is the vaſt fiſſure of the central abyſs, through which the waters iſſued, and through which they afterwards returned, carrying down with them the bodies of the dead; while that, which he denominates *the paſſage of immortals*, and through which he affirms, that no mortal was allowed to

[P] καταιβαται ανθρωποισιν.

paſs,

paſs[q], is the door of the other Patara, the Ark[r]. In alluſion to the firſt of theſe doors, the Orphic poet celebrates the Titans, that is the *impious* Titans, as dwelling within the deep receſſes of the earth, the gloomy realms of Tartarus[s]; in alluſion to the latter, Janus, or Noah, was called *Thyrèus*, and venerated as the god of the door; and, in alluſion to them both, Virgil deſcribes the myſtic Hades, or the great cavity of the earth, of which the Mithratic grotto was a ſymbol, as having two gates[t].

[q] ——— ὑδὲτι κειγη
Αιδρες εισερχονται, αλλ' αθανατων ὁδος εστιν.
It may not be improper to obſerve, that the very elegant, though inaccurate tranſlator, Mr. Pope, has completely departed from the exactneſs of the original. Homer diſtinguiſhes between *the deſcent* of mortals, and *the paſſage* of the gods; for the former, though a paſſage, was *a deſcent*, while the latter, though equally a paſſage, was *an aſcent:* whereas Mr. Pope preciſely inverts the terms, and thus ruins the ſenſe.

Sacred the ſouth, by which the gods *deſcend*,
But mortals *enter* at the northern end.

[r] If the reader will turn to the plate, prefixed to the former of theſe volumes, he will immediately perceive, that the petra, there repreſented, is accurately deſcribed as having two gates. The upper of theſe I conceive to be the arkite patara; and the lower, the patara of the great abyſs.

[s] Orph. Hymn. 36. The whole of this hymn has been already cited. Vide ſupra p. 266, 267.

[t] Æneid. lib. vi. ver. 893.

Porphyry concludes his treatiſe with a variety of refined remarks upon the olive, which Homer repreſents as overſhadowing the Nymphèan cavern. None of them however are in the leaſt degree ſatisfactory, excepting his obſervation, that ſuppliants were accuſtomed to bear olive branches in their hands, from which they augured, that the gloom of their preſent calamities would be exchanged for light, happineſs, and proſperity [u]. Here we have ſome remains of the original matter of fact, though completely miſunderſtood and perverted by Porphyry. The olive in the Myſteries was commemorative of the olive-branch brought back to Noah by the dove: and it was the propitious omen, that the patriarch and his family would ſpeedily emerge from the gloom of the Ark to the light of day; that they would exchange their confinement for liberty; and that they would each ſoon be able to exclaim in the language of the myſtagogue, "I have eſcaped an evil, I "have found a better lot [x]." With a ſimilar alluſion to the hiſtory of the deluge, the

[u] Λειπεται δε παρασησαι το της πεφυτευμενης ελαιας συμβολον, ὁ 'τι ποτε μηνυει—Εν ταις λιτανιαις και ἱκετηριαις τας της ελαιας θαλειας προτεινυσιν· εις το λευκον αυτοις το σκοτεινον των κινδυνων μεταβαλλειν ορτευομενοι. Porph. de Ant. Nymph. p. 269, 270.

[x] Εφυγον κακον, εὑρον αμεινον. Vide ſupra vol. i. p. 276.

prieſts

prieſts of Mithras were ſtyled *Hierocoraces*, or *ſacred ravens* [y]; and the oracular prieſteſſes of Hammon, *Peleiades*, or *doves* [z]: while, in conſequence of the cloſe connection of the dove and the olive, a particular ſpecies of that tree was denominated *Columbas* [a].

Theſe remarks upon the treatiſe of Porphyry will prepare us for the examination of ſeveral other Mithratic caverns; one of the moſt celebrated of which was that of Trophonius in Beotia.

Upon the death of Orchomenus, whom I have ſhewn to be Orca-Menu, or *the arkite Noah*, his kingdom was ſuppoſed to have devolved to Clymenus, the grandſon of Phrixus. Clymenus was ſlain by the Thebans at the feſtival of the Oncheſtian or oceanic Neptune, and he was ſuccceded by his eldeſt ſon Erginus, the father of Trophonius and Agamedes. Trophonius is ſaid to have been nurſed by Ceres-Europa; and he had a conſecrated grove near the city Orchomenus, and in it a famous oracular cavern. Upon the bank of the adjacent river ſtood a ſmall temple of the nymph Hercyna, who was wor-

[y] Ban. Mythol. vol. i. p. 289.
[z] Herod. lib. ii. cap. 55.
[a] Athen. Deipnoſ. lib. ii. p. 56.

ſhipped in conjunction with him, and who was ſuppoſed to have been the companion of Proſerpine. Near the river was alſo a tumulus, ſaid to be the monument of a perſon called *Arceſilaus*; and a chapel, dedicated to Ceres-Europa. Within the cavern were ſtatues of Trophonius and Hercyna, holding in their hands rods, around which ſerpents were intwined. Not far from the oracle was a ſtatue of Jupiter-Pluvius: and, upon the ſummit of the hill, a temple of Apollo; another of Proſerpine, and Jupiter; and a third of Juno, Jupiter, and Saturn. The rivulet itſelf was named *Hercyna*; and the cavern, which Pauſanias informs us was artificial, was ſo contrived, that the ſtream flowed out of it. When any perſon wiſhed to conſult the oracle, he was firſt waſhed in this conſecrated water by two youths, each of whom bore the title of *Mercury* or *Caſmilus*. He was then directed to drink of the ſtreams of Lethè and Mnemoſynè; the firſt of which removed from his recollection all profane thoughts, and the ſecond enabled him to remember whatever he might ſee in the cave. Afterwards he was dreſſed in a linen robe, and conducted in ſolemn proceſſion to the oracle. The mouth of the cavern was ſhaped like an oven [b], be-

[b] From the circumſtance of the mouths of the artificial Mithratic

ing extremely narrow and ſteep; and the method of deſcending into it was by means of a ſmall ladder. Arriving at the bottom, the votary found another cave; the entrance into which was yet more ſtraight than that of the former. Here he proſtrated himſelf upon the ground, holding in either hand the offerings to Trophonius, which conſiſted of cakes mixed with honey. Immediately his feet were ſeized, and his whole body was drawn into the cavern, by the agency of ſome inviſible power. Here he beheld ſuch viſions, and heard ſuch voices, as ſeemed beſt to the tutelary deity of the place. The reſponſe being given, he forthwith felt himſelf conveyed out of the cavern, in the ſame manner as he had been drawn in, his feet in both caſes being foremoſt. As ſoon as he once more emerged to open day, he was conducted by the officiating prieſts to the chair of Mnemoſynè, and ſtrictly interrogated with reſpect to what he had ſeen or heard. Generally

thratic grottos being thus ſhaped originated the notion of the more modern Perſians, that the waters of the deluge burſt forth from the oven of an old woman, called *Zala-Cupha*. In libro Pharh. Sur. memoratur mons illuſtris, ubi tunc habitavit Noah, cum ex eo erumperet aqua diluvii: et ibidem, *Zala-Cupha* dicitur fuiſſe nomen vetulæ, ex cujus furno aqua diluvii primo erupit. Hyde de Rel. Vet. Perſ. cap. 10.

ſpeak-

ſpeaking however, through the operation doubtleſs of ſuperſtitious terror, the votary was drawn up in a ſwoon. In this caſe he was carried to the temple of the Good Genius, till he ſhould have come to himſelf again; after which he was required to write down the anſwer of the oracle in a book kept ſpecially for that purpoſe. Pauſanias adds, that he gave this account from his own perſonal knowledge, for that he had had curioſity to deſcend himſelf into the cave, and to conſult the god[c].

From this deſcription of the cavern of Trophonius the reader will ſufficiently perceive, without the aſſiſtance of a formal enumeration and compariſon of particulars, that it was an oracular Mithratic grotto; and he will be confirmed in his opinion by the fabulous hiſtory of Trophonius and Hercyna.

With regard to Trophonius, the whole of his genealogy, as we have juſt ſeen, is purely mythological; both his imaginary deſcent, and his myſterious worſhip, relating entirely to the helio-arkite devotion. He was the ſame in ſhort as the infernal or diluvian Mercury[d]; and his title *Trophonius* ſeems to be

[c] Pauſ. Bœot. p. 784—792.

[d] Alter (Mercurius) Valentis et Phoronidis filius, is, qui ſub terris habetur, idem Trophonius. Cic. de Nat. Deor. lib. iii. cap.

a corruption of Tora-Phont, *the prieſt of the heifer*.

As Trophonius was the ſolar Noah, ſo the goddeſs Hercyna, worſhipped in conjunction with him, is Erca-Nah, *the Noëtic Ark*; and the rods, which their ſtatues bore, intwined with ſerpents, point them out to be the ſame characters as Eſculapius and Salus, or the Noëtic Sun and the arkite Moon. Hercyna in fact was no other than Ceres-Europa, the allegorical nurſe of Trophonius; and conſequently ſhe was the ſame as Hippa, Nuſa, or Ino, the ſuppoſed nurſes of Bacchus. Accordingly Lycophron informs us, that *Ennèa*, *Hercyna*, and *Erinnus*, were all titles of Ceres[e]; and his commentator Tzetzes obſerves, that *Hercyna* was at once an epithet of Ceres, and the name of the daughter of Trophonius. He further adds, that ſhe was debauched by Neptune, being firſt metamorphoſed by him into a Hippa, or mare[f]. It is almoſt ſuperfluous to obſerve, that it matters little,

cap. 22. Sub terra eſt alter (Mercurius) Trophonius qui eſſe jactatur. Arnob. adv. Gent. lib. iv. p. 170.

[e] Οὐ πατροι ἐν γαμφαισιν Ενναια ποτε,
Ἔρκυνη', Ἐρινυς —— Lycoph. Caſſ. ver. 152.

Ennèa is only a variation of Antèa, Anèa, Nanèa, Nana, or Anu. Vide ſupra vol. i. p. 145.

[f] Tzet. Schol. in loc.

whe-

whether Ceres-Europa-Hercyna-Hippa was eſteemed the nurſe or the daughter of Trophonius; in either caſe ſhe will be equally a perſonification of the Ark.

As for the ſuppoſed tomb of the hero Arceſilaus, which was thrown up on the bank of the rivulet Hercyna, I apprehend it to have been merely a high place of Arc-Es-El, *the helio-arkite deity*; while the two miniſtering youths, denominated *Mercurii*, are evidently the *Caſmili* of the Samothracian Myſteries, or the *Camilli* of the ancient Tuſcans.

The cavern of Trophonius then being thus deſtined for the celebration of the diluvian worſhip, we ſhall not be ſurpriſed to find it ſituated near the town of Orchomenus, or *the arkite Noah*, and in Beotia, or *the land of the ſymbolical heifer*.

Mr. Maurice has written largely upon the progreſs of temple architecture; and, though I cannot aſſent to his explanation of the Myſteries, yet his opinion, that the ornamented artificial cavern, the maſſy pyramid, and the circular ſpeluncèan temple, were all the legitimate deſcendants of the Mithratic grotto, appears to me to be perfectly juſt.

One of the moſt magnificent of theſe artificial caverns is that of Elephanta, the whole of which is hewn out of the ſolid rock. In its

its dimenſions it is about one hundred and twenty feet ſquare, and eighteen high; and its ponderous roof is ſupported by four rows of maſſy pillars. Along its ſides are ranged a conſiderable number of coloſſal ſtatues; and directly oppoſite to the principal entrance is the enormous buſt of the triple divinity Brahma, Viſhnou, and Seeva[g]. It ſeems however to be a doubt, whether this buſt has not originally had a fourth head; in which caſe, as Mr. Maurice properly obſerves, we muſt conſider it as a repreſentation of the higheſt god Brahmè, who was depicted by the Hindoo mythologiſts with four heads. At the weſt end of this curious temple, is the penetralè, or ſacellum; in the centre of which is an altar, and upon the altar the phallus[h]. The four doors, which lead into the ſacellum, are guarded by eight gigantic figures; each of which is thirteen feet and a half high, and finely ſculptured in alto relievo[i]. All theſe particulars ſufficiently point out the deſign, with which the pagoda of Elephanta was conſtructed. Brahmè is the *Bromius* of the Greeks, and the *Broum* of the

[g] Maur. Ind. Ant. vol. ii. p. 142.
[h] Ibid. p. 156.
[i] Ibid. p. 154.

old

old Iriſh[k]; he is the ſame in ſhort as Cronus, or Noah. Hence he is deſcribed as being the father of three ſons, Brahma, Viſhnou, and Seeva: who anſwer to the claſſical Jupiter, Neptune, and Pluto; to the Phenician Cronus the younger, Jupiter-Belus, and Apollo; and to the ſcriptural Shem, Ham, and Japhet. Accordingly, when the Hindoos wiſhed to repreſent all theſe deities in conjunction, they conſtructed a buſt with four heads; but, when their intention was to exhibit only the triple offspring of the patriarch, the number of heads was limited to three. It is remarkable, that Brahmè is ſaid to have had originally five heads, one of which was cut off by

[k] Col. Vallancey informs us, that *Broum* was one of the titles of Ce-Bacche, or *the illuſtrious Bacchus*. Collect. de Reb. Hibern. vol. v. p. 3. Ce-Bacche is manifeſtly a mere variation of Za-Bacchus: and it is poſſible, that *Brahmè*, *Bromius*, and *Broum*, are alike compounded of Bu-Ram, *the lofty tauric deity*; or, if the reader ſhould diſlike this laſt derivation, he may deduce thoſe kindred names from the Sanſcreet *Brimba*, or the Iriſh *Brom*, which alike ſignify *wiſdom*. From *Brahmè*, the title of the god, *Brahmins*, the title of his prieſts, evidently originates; preciſely in the ſame manner as the prieſts of the Cabiri were themſelves alſo denominated *Cabiri*. There is a wonderful aſſemblage of rocks, abounding with Druidical antiquities, in the vicinity of Knareſborough in Yorkſhire, which yet bears the name of *Brimham*. I ſtrongly ſuſpect, that it was ſo called from the worſhip of Brimh'ham, Brahmè, or Broum, or, in other words, of the ſolar Noah.

Na-

Narayen-Viſhñou, or *Viſhnou moving upon the waters*; and from the blood, that iſſued from the wound, the whole race of new animals was formed. Sir Wm. Jones profeſſes himſelf unable to diſcover the meaning of this ſtory[l], which I think nevertheleſs may very eaſily be explained upon the principles adopted throughout the whole of the preſent Diſſertation. Brahmè and his three ſons, when viewed conjointly, are Noah and his triple offspring; but each of theſe three ſons, when conſidered ſeparately, is equally the great patriarch[m]. The five-headed Brahmè therefore is an hieroglyphical repreſentation of Noah, his three ſons, and his allegorical conſort the Ark. At the termination of the deluge, the patriarch loſt his fifth head the Ark; which, in the language of fable, was ſaid to have been cut off by him that moves upon the waters: but from the blood, which flowed from it, the whole race of animals was reproduced; or, in other words, the animals, which were deſtined to ſtock the new world, iſſued from the womb of the Ark. The cavern of Elephanta then, being nothing more than a helio-arkite grotto, we ſhall find no difficulty

[l] Aſiat. Reſ. vol. i. p. 242, 246.

[m] Vide ſupra vol. i. p. 16.

in diſcovering the reaſon, why the compound buſt of Noah and his three ſons was placed within it; why preciſely *eight* figures guarded the doors; and why the diſgraceful ſymbol of Bacchus, Attis, Oſiris, or Maha-Deva, occupied ſo conſpicuous a place in the ſacellum.

The Mithratic cavern however was not always ſubterraneous; it ſometimes lay concealed in the centre of enormous buildings of the pyramidal form. The firſt of theſe upon record was the tower of Babel, which was yet ſtanding in the days of Herodotus. That hiſtorian deſcribes it, as conſiſting of eight towers, in alluſion to the Noëtic Ogdoad, placed one upon the other, and gradually diminiſhing in ſize. At the top of it was a large temple, and towards the bottom a chapel, in which was placed a ſtatue of Jupiter-Belus, or the ſolar Noah [n]. The pyramidal form was moſt probably adopted in honour of the Sun, and in imitation of the tapering flame, as indeed the very name of *pyramid* ſeems to imply: and the tower itſelf was uſed for a twofold purpoſe, aſtronomical obſervations, and idolatrous devotion [o].

[n] Herod. lib. i. cap. 181, 183.

[o] This point I have diſcuſſed at large in a former publication.

The pyramids of Egypt, and the pagodas of Hindoſtan, were edifices of the very ſame nature as the tower of Babel. Many have thought, that the former of theſe were ſepulchral tumuli; but I cannot believe, that they were ever either deſigned, or uſed, for any ſuch purpoſe. In the centre of the largeſt pyramid, a room, conſiderable in ſize, though ſmall when compared to the vaſt building which contains it, has been diſcovered. The paſſage to it is ſo low and narrow, that perſons, who attempt it, are obliged rather to crawl, than to walk. The room itſelf contains nothing but a ſtone trough, which Norden fancies to have been the coffin of the king, who was there interred, though there are no remains of any ſkeleton: nor indeed is it very wonderful that there ſhould not, for the Egyptians never thought of depoſiting a dead body within this ſacred veſſel. The trough in fact was hewn out for the purpoſe of containing, not a corpſe, but water; which accordingly was brought from the Nile, into the pyramid, by means of a well[P]: and I

tion. See Horæ Moſaicæ, vol. i. p. 212. See alſo Perizonii Orig. Babyl. cap. 11.

[P] Upon this point, I am happy, that I can agree both with Mr. Bryant, and Mr. Maurice, the former of whom judiciouſly obſerves, that the ſarcophagi of the Egyptians were always

have no doubt of its being an utenſil of the very ſame nature, as the ſtone bowls and urns, which Homer places in his cave of the Nymphs.

Similar to the Mithratic pyramids are the pagodas of Hindoſtan. Theſe are uſually erected on the banks of the Ganges, or ſome other ſacred river; and, whenever that is not the caſe, they are invariably provided with a large tank, or reſervoir of water. The moſt ancient of the pagodas are thoſe of Deogur [q], which are formed by ſimply piling one maſſy ſtone upon another. Within they are entirely dark, excepting what light they receive from a ſmall door, ſcarcely five feet high: and in the centre of each building is a room, like that in the heart of the Egyptian pyramid, illuminated only by a ſingle lamp, where the moſt profound rites of the Hindoo religion are performed.

I have frequently, in the courſe of the preſent work, had occaſion to notice the introduction of the Cabiric Myſteries into the Britiſh iſles; it will be proper therefore for me

placed erect, and never laid flat; nor is there a ſingle inſtance upon record of an Egyptian being entombed in ſuch a manner, as Norden ſuppoſes.

[q] Deogur ſeems to have received its name from Deo-Cur, *the divine Sun.*

now

now to obſerve, that there yet remains in Ireland[r] a very ſingular monument of anti-

[r] I have already obſerved, that Ireland was denominated *Erin* from Erin or Aran, *the Ark*. The Ark however, upon the union of the two ſuperſtitions, was worſhipped in conjunction with the Moon: hence Ireland was likewiſe called *Ireh* from Ireh, (ירח) *the Moon*; and conſequently the name *Ireland*, or *the land of the Moon*, will be the exact ſynonym of *Aimonia* or *Ai-Monab*. In perfect harmony with this ſuppoſition, we find, that the capital of Ulſter was formerly denominated *Aimonia* or *Eamania*; and that Inch-Columb-Kill, or *the iſland of the arkite dove*, on the coaſt of Scotland, (concerning which more ſhall be ſaid hereafter) and the iſle of Man, between England and Ireland, each bore the very ſame appellation of *Aimonia*. Ireland was alſo intitled *Ana*, *Anan*, *Anu*, or *Nannu*. All theſe were equally names of the arkite ſhip: (Vide ſupra vol. i. p. 146, 217.) accordingly Col. Vallancey very juſtly obſerves, that Ana, or Nana, was Venus, or the Magna Mater deorum. (See Vallancey's Vind. of Anc. Hiſt. of Ireland, p. 20. and Collect. de Reb. Hibern. No. 13. Pref. p. 15.) The ſame helio-diluvian myſteries prevailed in the larger iſland of Britain: hence it was called Brit-Tan-Nuh-Aia, *the land of the fiſh-god Noah who entered into covenant*, or, if the reader prefers a different etymology, Brit-Tania, *the land of the covenant*; and hence it was alſo ſtyled *Albion*, or *Albania*, as being Alban'Aia, *the land of the Moon*. Col. Vallancey is certainly inconſiſtent with himſelf in his mode of deriving the word *Albania*; for, in one part of his writings he tells us, that it is Eile-Bonn, *the good tribe*; and, in another, that it is Alban, (אלבן) *the eaſtern iſland*, ſo called from its ſituation with reſpect to Ireland. (See Collect. No. 13. Pref. p. 24. and Pref. to Vind. p. 14, 15.) The reader will find a very curious diſſertation upon the colonization of Ireland by the Pelaſgi in Collect. No. 13. Pref. I fully agree with Col. Vallancey, that the Pelaſgi were a Japhetic tribe; (vide ſupra vol. i. p. 360.) but I much doubt whether they were the

quity, which exactly points out to us the manner, in which the Mithratic cavern is connected with the Mithratic pyramid.

At New-Grange[s] in the county of Meath is an immenſe pyramid of earth, the entrance into which was diſcovered about the year 1699 by Mr. Campbell. "Obſerving ſtones under "the green ſod, he carried many of them "away, and at length arrived at a broad flag, "that covered the mouth of the gallery. At "the entrance, this gallery is three feet wide, "and two high: at thirteen feet from the "entrance it is but two feet two inches wide. "The length of the gallery, from its mouth "to the beginning of the dome, is ſixty two "feet; from thence to the upper part of the "dome, eleven feet ſix inches; the whole "length, ſeventy one feet and a half. The "dome or cave with the long gallery gives "the exact figure of a croſs: the length be-"tween the arms of this croſs is twenty feet. "The dome forms an octagon, twenty feet "high, with an area of about ſeventeen. It "is compoſed of long flat ſtones, the upper

ſame as the Phenicians, and yet more whether the Phenicians themſelves were of the line of Japhet.

[s] Col. Vallancey ſuppoſes, that *New-Grange* is a corrupted tranſpoſition of *Grain-Uagh*, which ſignifies *the cave of the Sun.* See Vindic. p. 211.

"pro-

" projecting a little below the lower, and " cloſed in and capped with a flat flag. In " each arm of the croſs there are two large " oval rock baſons [t]."

Such is the account given by Mr. Ledwich of the New-Grange pyramid: he has fallen however, I conceive, into an error, reſpecting the purpoſe for which this grotto was conſtructed, exactly ſimilar to that of Norden, reſpecting the uſe for which the central chamber of the grand pyramid was deſigned. He conjectures, that the ſtone baſons were hewn out to contain the aſhes of ſome ancient Iriſh chieftain; but yet, like Norden, he is obliged to allow, that no cineritious remains are viſible within them, and that there are no marks of cremation in the cave. The narrow paſſage in fact, and the ſtone bowls, of this Iriſh grotto, are merely the counterpart of thoſe in the cave of Trophonius, the pagodas of Hindoſtan, and the pyramids of Egypt [u].

[t] Ledwich's Ant. of Ireland, p. 316.

[u] In the covering ſtone of the eaſtern arm of this cruciform grotto is an inſcription, written in ſymbolical characters, which, according to Mr. Beatford, ſignifies *the houſe of God.* He adds, that " all the ancient altars, found in Ireland, and now diſtinguiſhed by the name of *Cromleachs* or *ſloping ſtones*, were originally called *Bothal*, or *the houſe of God*; and they ſeem to be of " the ſame ſpecies as thoſe mentioned in the book of Geneſis, " called by the Hebrews *Bethel*, which has the ſame ſignification

Equally miſtaken is he in ſuppoſing, that the croſs-like form of the cave ſhews us, that it was the work of ſemi-chriſtian Oſtmen in the ninth century. The croſs was a grand ſymbol throughout the pagan world, long previous to its becoming, for a very different reaſon, an object of veneration to Chriſtians[x]. Thus, the ſymbol of Taautus or Noah was the letter T; and thus Iſis, or the Ark, was frequently repreſented with a croſs in her hand. The cruciform cavern of New-Grange in ſhort, with its octagonal dome, is an exact ſubterraneous model of the ſupernal pagoda of Benares; which was conſtructed in the ſhape of a vaſt croſs, with a high cupola in the centre of the building, pyramidal towards the ſummit[y]. Mr. Maurice conjectures, that the four arms of the croſs were de-

" as the Iriſh *Bothal*. The tabernacles in the mount of New-" Grange have an exact conformity to the Cromleachs, found " in different parts of the kingdom." Druidiſm revived. Collect. de Reb. Hibern. vol. ii. p. 211.—Vide ſupra vol. i. p. 110.

[x] Mr. Skelton obſerves, " How it came to paſs, that the " Egyptians, Arabians, Indians, before Chriſt came among us, " and the inhabitants of the extreme northern parts of the " world, ere they had ſo much as heard of him, paid a remark-" able veneration to the ſign of the croſs, is to me unknown; " but the fact itſelf is known." Appeal to Common Senſe, p. 45. apud Vallancey's Vind. p. 523.

[y] Maurice's Ind. Ant. vol. iii. p. 30.

ſigned

ſigned to typify the four elements; but, upon this point, I feel myſelf compelled entirely to diſſent from him. The ſymbolical pagan croſs was originally the Taautic T, not the compound figure with four arms +; for this laſt, I apprehend, was more modern than the former, being in fact merely a double T. As for the real Taautic T, it ought properly to be delineated in a preciſely inverted form ⊥; inaſmuch as it was the hieroglyphic of the phallic Taautus, Maha-Deva or Oſiris, ſupplying the place of a maſt to the ſhip Argha or Argo [z]. The names of the Engliſh letter *Te*, the Greek *Tau*, and the Hebrew *Thau* and *Teth*, are all equally derived from the title of the god Taut, Thoth, Teut, Tet, or Taautus [a]; who, as I have already obſerved,

[z] "During the flood, the generative powers of nature were "reduced to their ſimpleſt elements, the Linga and the Yoni; "the latter of which aſſumed the ſhape of the hull of a ſhip, "ſince typified by the Argha, whilſt the Linga became the maſt. "Maha-Deva is ſometimes repreſented ſtanding erect in the "middle of the Argha in the room of the maſt." Wilford on Mount Caucaſus. See the whole paſſage above p. 82.

[a] This deity was by the old Iriſh called *Tath*. (Vallancey's Vind. of Anc. Hiſt. of Ireland, p. 519.) The name, however variouſly inflected, ſeems to originate from the ſame radical as *Titan*; and conſequently, like it, to ſignify *a diluvian*. Tath, Thoth, or Taautus, as I have already obſerved, was the ſame as Mercury, or Buddha. It is remarkable, that the title of this laſt god is no leſs accurately preſerved among the ancient Iriſh,

was, like Oſiris and Maha-Deva, the ſame as Noah [b]. The Samaritan figure of this letter is the compound croſs +, or the double L; and, in the firſt of its Chaldaic forms ט, we may ſtill perceive a faint reſemblance to the hull of a ſhip [c].

I ſuſpect, that we ſhall diſcover another Iriſh Mithratic grotto in the purgatory of St. Patric. This celebrated engine of papal impoſture is a ſmall artificial cavern, built upon a little iſland, denominated *Macra* in Lough

than that of *Thoth*. Their deity Bud-Dearrg ſeems to be Buddha-Derceto, or Buddha-Adar-Dag, *the illuſtrious fiſh-god Buddha*. This Bud-Dearrg they ſometimes denominated *Scacchſa-Craob-Dearrg*. Seacchſa, as Col. Vallancey juſtly obſerves, is the *Xaca*, or *Saca*, of the Eaſt, who was the ſame as Buddha. Ibid. p. 162.

[b] It is worthy of obſervation, that, in the Icelandic language, the letter T is denominated *Tyr*, or *the bull*. (D'Ancarville Recherches ſur l'Orig. des Arts de la Grèce, lib. ii. cap. 2. apud Vallancey.) The reaſon no doubt was, becauſe it was the compound ſymbol of Noah and the Ark; or, in other words, of the bull Apis ſailing, as he is repreſented in the Bembine table, in the Baris of Iſis.

[c] According to Mr. Skelton, "In ſome places the ſign of "the croſs was given to men accuſed of a crime, but ac- "quitted; and in Egypt it ſtood for the ſign or ſignification of "*eternal life*." Appeal to Common Senſe, p. 45. It is very eaſy to ſee, how a croſs, being the ſymbol of the Ark, ſhould, in the language of hieroglyphic, which is purely ideal, be made the badge of *innocence* on the one hand, and of *life* on the other.

Derg,

Derg, in the ſouthern part of Donegal [c]. Its ſhape reſembles that of an L, excepting only that the angle is more obtuſe; and it is formed by two parallel walls, covered with large ſtones and ſods, its floor being the natural rock. Its length is ſixteen feet and a half, and its width two feet; but the building is ſo low, that a tall man cannot ſtand erect in it. It holds nine perſons, and a tenth could not remain in it without conſiderable inconvenience [d]. Round it are built ſeven chapels, four of which are dedicated to St. Patric, St. Bridget, St. Columba, and St. Molaſs [e]. This purgatory was once called *Uamh Treibb Oin*, or *the cave of the tribe of Oin* or *Owen* [f]; and it received its name from a wild ſtory, related of a certain perſon named *Owen*, who entered into it, and there beheld the joys of Elyſium and the pains of Tartarus. His viſions are very circumſtantially narrated by Matthew Paris; and the fable was afterwards taken up by one Henry, a Ciſtertian monk, from whom it received ſundry improve-

[c] The iſland is only 126 yards long by 44 broad.
[d] Ledwich's Ant. of Ireland, p. 447.
[e] Collect. de Reb. Hibern. vol. iv. p. 89. Pref.
[f] Ibid. p. 74. Pref.

ments

ments and embelliſhments. According to Henry, Chriſt appeared to St. Patric; and, having led him into a deſert place, ſhewed him a deep hole [g]. He then proceeded to inform him, that whoever entered into that pit, and continued there a day and a night, having previouſly repented and being armed with the true faith, ſhould be purged from all his ſins; and he further added, that, during the penitent's abode there, he ſhould behold both the torments of the damned, and the joys of the bleſſed. In conſequence of this divine revelation, St. Patric immediately built a church upon the place, and fixed in it a college of regular canons of St. Auſtin [h]. Mr. Ledwich juſtly obſerves, that the whole of this idle tale, at leaſt as far as St. Patric is concerned, ſtands ſelf-confuted, for regular canons had no exiſtence before the tenth century; and

[g] This hole was broken up by order of Pope Alexander VI. on St. Patric's day 1497. (Ledwich and Vallancey.) That pontiff wiſely judged the whole to be a ſcandalous impoſture; and yet, ſtrange to tell, the late Pope Benedict XIV. was ſo vehement an admirer of the purgatory, the winding paſſage of which, as I have juſt obſerved, yet remains, that he actually preached and publiſhed a ſermon on its manifold virtues. Ledwich, p. 447.

[h] Ledwich's Ant. p. 446.

he

he moreover remarks, that both the groundwork of the ſtory, and the name of *Owen*, are taken from Bede[i].

Such is the legendary hiſtory of St. Patric's purgatory; concerning which I will venture to aſſert, that it was nothing more than a Mithratic or Cabiric grotto, and that the whole fable reſpecting it is a mere adaptation of the ancient orgies to the Chriſtianity of the church of Rome.

As for the cavern itſelf, its narrow winding paſſage, and its terrific pit, will naturally recall to the mind of the reader the cave of Trophonius, and the ſimilar narrow paſſage in the Egyptian pyramid; while the dreadful portents, which gleamed before the eyes of

[i] Lough Derg was called *Lough Chre*, or *the lake of ſoothſayers*, long before the imaginary era of St. Patric; whence it is evident, that the Papiſts did not *invent* the ſtory of the purifying cave, but only *adapted* it to the ſuperſtitions, with which they had incumbered Chriſtianity. Colgan apud Collect. de Reb. Hibern. vol. iv. p. 74. Pref. St. Patric had another purgatory of much the ſame nature in the mountain Cruachan Aigle. In hujus igitur montis de Cruachan Aigle cacumine jejunare ac vigilare conſueſcunt plurimi, opinantes ſe poſtea nunquam intraturos portas Inferni, quia hoc impetratum a Domino putant meritis et precibus S. Patricii. Referunt etiam nonnulli, qui pernoctaverunt ibi, ſe tormenta graviſſima fuiſſe paſſos, quibus ſe purgatos a peccatis putant. Unde et quidam illorum locum illum *purgatorium S. Patricii* vocant. Colgan Ibid.

Owen,

Owen, will remind him of the wonders of the Eleuſinian orgies. I have already obſerved, that the whole proceſs, through which the epoptæ paſſed, is minutely deſcribed by Virgil in the ſixth book of his Eneid: whence we learn, that the Myſteries ſucceſſively exhibited the horrors of Tartarus, and the joys of Elyſium; under which images were repreſented the breaking up of the vaſt abyſs [k], and the miraculous eſcape of the patriarchal family [l]. Preciſely ſimilar to theſe were the ſcenes, which the intrepid Owen is ſaid to have beheld in the purgatory of St. Patric. His conductor firſt ſhews him the torments of the damned; and afterwards leads him to Elyſium, or what, in the language of adaptation, the Papiſts termed *Paradiſe*. Owen in ſhort was no other than the great god of the Ark; and the ſame as .Oan [m], Oannes, Vandimon, or Dagon: hence we find him mentioned by Bede near five centuries before the era, in which Matthew Paris flouriſhed. After the Iriſh had been ſome ages converted to ſemichriſtianity, the real character of Owen

[k] Το εν αβυσσῳ απορρητον δειξειν. Jamb. de Myſt. Sect. vi. cap. 5.

[l] Στησειν την Βαριν. Ibid. Vide ſupra chap. v.

[m] *Owen, Oin,* and *Oan,* are all the ſame appellation.

was

was gradually forgotten, but the old traditions concerning him were ſtill faithfully handed down; till at length he was erected into a ſaint, and his oracular cavern metamorphoſed into St. Patric's purgatory [n].

[n] The ſteps, by which Owen, Patric, Columba, and Bridget, arrived at the honours of canonization, will ſufficiently appear from the following account of the manner, in which Chriſtianity was propagated in England by Auſtin. "Gregory received the news of Auſtin's ſucceſs in England with great joy; and, reſolving to neglect nothing in his power to render it ſtill greater, he ſent back his meſſengers, and with them Mellitus, Juſtus, Paulinus, and ſeveral others, to aſſiſt in propagating the knowledge of the goſpel among the Engliſh.— One of the advices, which Gregory gave to Auſtin, was, not to deſtroy the heathen temples of the Engliſh, but only to remove the images of their gods, to waſh the walls with holy water, to erect altars, and depoſit relics in them, and ſo convert them into Chriſtian churches; not only to ſave the expence of building new ones, but that the people might be more eaſily prevailed upon to frequent thoſe places of worſhip, to which they had been accuſtomed. He directs him further to accommodate the ceremonies of the Chriſtian worſhip, as much as poſſible, to thoſe of the heathen, that the people might not be much ſtartled at the change; and, in particular, he adviſes him to allow the Chriſtian converts, on certain feſtivals, to kill and eat a great number of oxen to the glory of God, as they had formerly done to the honour of the devil. Theſe admonitions, which were but too well obſerved, introduced the groſſeſt corruptions into the Chriſtian worſhip, and ſhew how much the apoſtles of the ſixth and ſeventh centuries had departed from the ſimplicity and ſincerity of thoſe of the firſt." Henry's Hiſt. of Great Britain, vol. iii. p. 193.

I am

I am further perſuaded, that Owen was the very ſame perſon as Patric. Mr. Ledwich has ſufficiently proved, that this famous tutelary ſaint of the Iriſh, like divers other Romiſh ſaints, never exiſted, at leaſt in his apoſtolical capacity, ſave in the fictitious martyrologies of popery [o]. Patric in fact, like Oan or Oannes, was the principal Pataric or arkite deity; the ſame as the *Mithras Petrèus* of Perſia, and as the *Nus Patricus* of the Chaldèan oracles [p]. Hence, when this branch of the old Cabiric worſhip was moſt unnaturally ingrafted upon Chriſtianity, Oannes-Patricus, or the Pataric Noah, was divided into two perſons, Owen and St. Patric; the dove became St. Columba; Beroè or Berith, *the covenant*, was changed into St. Bridget; and the ſeven ſacella, which were placed round the ſtatue of Baal-Moloch, or *the helio-arkite Noah*, in honour of the ſeven planets and the ſeven Cabiri, aſſumed the ſhape of ſeven chapels, dedicated to ſeven imaginary ſaints. Accordingly we find a tradition, no doubt a very ancient one, among the Iriſh, that Pa-

[o] See Ledwich's Ant. of Ireland, p. 362—378.

[p] If the reader doubts the propriety of deriving theſe and other Iriſh names from the Chaldee or Hebrew, let him peruſe Col. Vallancey's very curious eſſay on the antiquity of the Iriſh language. Collect. de Reb. Hibern. No. 8.

tric

tric was likewiſe called *Tailgean* or *Tailgin*[r]. This we might naturally enough expect would be the caſe; for, as Owen is Oan, and Patric the Deus-Patricus, ſo Tailgean or Tailgin is evidently no other than Telchin, one of the well-known titles of the Cabiri. Telchin, as I have obſerved, is Tel-Chin, *a prieſt of the Sun*; and it is worthy of notice, that *Taulach* or *Taulch* is one of the names, which the Iriſh beſtow upon that luminary[s]. Patric was alſo denominated *Aiſtaire*[t], which, like *Aſterius*, or *Taurus*, is the maſculine form of Aſtoreth or Aſtartè. Under the appellation of *Aſterius* or *Taurus*, and under the form of a bull, the great patriarch ſeems to have been very generally worſhipped. His ſacrifices frequently conſiſted of infants, which were burnt alive in his hollow brazen ſtatue, heated red-hot for this purpoſe. Hence originated the fable of the Colchian bulls; and hence we may trace a curious legend reſpecting Aiſtaire or Patric. This imaginary ſaint is ſaid to have appeared in an univerſal blaze of fire to Milcho, whom the monks fancy to have been one of his diſciples, but whom I apprehend

[r] Collect. de Reb. Hib. vol. iv. p. 60. Pref.

[s] Ibid. vol. v. p. 504.

[t] Vallancey's Vind. p. 201.

to

to be in reality no other than Moloch or Milchom, and the very ſame as Patric himſelf. Upon this occaſion, flames iſſued continually from his mouth, his noſtrils, his eyes, and his ears; and Milcho with difficulty eſcaped the danger of combuſtion. His two infant daughters however were not ſo fortunate; but, as they ſlept together in one bed, they were reduced to aſhes by the conflagration. The monks, not content with thus metamorphoſing Baal-Moloch, or the god Patar, into a ſaint, blaſphemouſly repreſented Patric as aſſerting the fire, which iſſued from him, to be faith in the Holy Trinity. It is eaſy to ſee, that this is a mere adaptation of the worſhip of Taurus to the corrupt Chriſtianity of popery [u].

With regard to St. Bridget, Col. Vallancey, in his curious liſt of the old deities of Ireland, mentions a goddeſs denominated *Brid, Brit,* or *Brighit* [x], whom he very pro-

[u] Sexta Vita Patricii. Colgan, p. 67. apud Vallancey's Vind. p. 252.

[x] Brid is the prototype of St. Bride, to whom ſo many Welſh churches are dedicated; and the deity, from whoſe name our Engliſh word Bride, *a new married woman*, is derived. Brid, being the goddeſs of the covenant which ratified the allegorical marriage of Noah and the Ark, was thence eſteemed the tutelary genius of marriage in general: accordingly we are informed by Col. Vallancey, that the ſacrifice on the confirmation

perly pronounces to be the ſame as the Phenician Berith, or Beroè [y]. This Brighit is ſaid to have been the daughter of Daghdae, whom Col. Vallancey declares to be no other than Dagon [z]. He tells us, that Daghdae is the Sun, and that the word itſelf ſignifies *the god of fire* [a]. It is very poſſible, that *Daghdae* may have acquired ſuch a ſignification in the Iriſh language, in conſequence of the un-

tion of marriage was by the ancient Iriſh denominated *Caca-Bridcoige*, or, *the cake of Brid*. (Vind. of Anc. Hiſt. of Ireland. Collect. de Reb. Hibern. vol. v. p. 492.) It is evident, that our modern cuſtom of having a bride-cake, as it is termed, upon the marriage-day, originated from this idolatrous rite.

[y] Collect. de Reb. Hib. vol. v. p. 491, 492.

[z] It is worthy of obſervation, that the Phallus was no leſs the ſymbol of Daghdae among the old Iriſh, than of Bacchus among the Greeks, of Oſiris among the Egyptians, and of Maha-Deva among the Hindoos. (Vallancey's Vindication, p. 160.) Dagdae was the ſame alſo as the *Dacc* or *Dak-Po* of the Tibetians: (Ibid. p. 161.) and his ſymbolical conſort was intitled *Trom*, which word ſignifies *pregnant*. (Ibid. p. 163.) It is almoſt ſuperfluous to obſerve, that Trom is the Ark, pregnant with all the hero-gods of the Gentiles, the *Magna Mater* of claſſical antiquity. Hence all the other deities were ſuppoſed to be deſcended from Dagdae. (Ibid. p. 502.) The Phallic Dagdae himſelf was ſometimes ſtyled *Dia Teibith*, or Dia Thebath, *the god of the Ark*; ſuch at leaſt appears to me a more natural interpretation of the word *Teibith*, than that which Col. Vallancey gives. See Vind. of Anc. Hiſt. of Ireland, p. 161.

[a] Vind. apud Collect. de Reb. Hib. vol. v. p. 491.

doubted circumſtance of Dagon's being the Sun; but I cannot think that ſuch was its original import: for, as Dagon is Dag-On, *the piſcine* or *Noëtic Sun*; ſo Daghdae is Dag-Do, Dag-Deo, or Dag-Deva, *the divine fiſh*. Brit or Brighit then, the daughter of Dagdae, whom the Papiſts transformed into St. Bridget, is merely Berit-Gat, *the piſcine* or *arkite covenant*; the word *Dag*, which ſignifies *a fiſh*, paſſing by tranſpoſition of the letters into *Gat*, preciſely in the ſame manner as *Adar-Daga* was corrupted into *Atargatis*, or *Derceto*. From this laſt goddeſs the lake Derg, upon an iſland in which St. Patric's purgatory is built, ſeems to have derived its name. The iſland itſelf was one of the ſame nature as that near Buto in Egypt, and as that in the midſt of the lake Cotylè, round which the Pelaſgi, when they firſt colonized Italy, planted their ſettlements: hence it was called *Macra*, the very name by which the Greeks diſtinguiſhed the Cabiric iſland Eubèa, celebrated for the allegorical parturition of the heifer Io [b]. It was in ſhort a ſymbol of the

[b] Strab. Geog. lib. x. p. 444. Strabo likewiſe mentions a town denominated *Macra* on the confines of Etruria and Liguria. (Geog. lib. v. p. 222.) The reader will recollect, that the expedition into Italy was jointly undertaken by the Pelaſgi, and the Etrurians or Tyrſenians.

Ark;

Ark; and accordingly, even at this late period, we find it amply furniſhed with all the concomitants of the helio-diluvian ſuperſtition [c].

As Brit or Brighit is the divine covenant, ſo Columba is manifeſtly the dove. This Columba is ſtill ſuppoſed to be the peculiar guardian of the Scottiſh iſland Iona, which has evidently derived its name from the Phenician appellation *Iona*; for *Iona*, in that language, is equivalent to *Columba* in the Latin. The inhabitants of Iona have a notion, founded, I apprehend, upon the fluttering of the dove over the ſurface of the waters during the ſubſiding of the deluge, that, on certain evenings every year, their tutelary demigod appears upon the top of the church ſpires, counting the ſurrounding iſlands, to ſee that they have not been ſunk by the power of witchcraft [d]. The imaginary ſaint

[c] There was another of theſe ſmall lakes in the iſland Delos, and another of much the ſame ſize behind the temple of Minerva at Saïs in Egypt. In this laſt lake, as we learn from Herodotus, the Egyptians exhibited by night the ſufferings of him, in whoſe honour the Myſteries were inſtituted. The hiſtorian indeed, from a fear of violating that awful ſecreſy, which was impoſed upon the epoptæ, forbears to add any further particulars; but the reader will find no difficulty in ſupplying the omiſſion. Herod. lib. ii. cap. 170.

[d] See note to Campbell's Pleaſures of Hope, part ii. ver. 199.

Columba or Iona gave her name alſo to the town of St. Columb in Cornwall; which county contains likewiſe a harbour denominated *Bude*, a title of the ſame origin and import as the Scottiſh *Bute*, and the Egyptian *Buto*[c].

I doubt however whether Mr. Campbell deſcribes the ſaint with *mythological* accuracy, when he ſpeaks of her *giant* form.

——— Iona's ſaint, a giant form,
Thron'd on her towers, converſing with the ſtorm,
(When o'er each Runic altar, weed-intwin'd,
The veſper clock tolls mournful to the wind,)
Counts every wave-worn iſle, and mountain hoar,
From Kilda to the green Iernè's ſhore.

[c] Some writers, among whom are Camden and O'Flaherty, have conjectured, that the celebrated iſland Ogygia was Ireland; but M. Bailly maintains, that it was Iceland. (See O'Flaherty's Ogygia, p. 22. and Lettres ſur l'Atlantide, p. 384.) The former of theſe opinions appears to me much more probable than the latter.

According to Plutarch, Ogygia lies directly weſt of Britain, at the diſtance of about five days ſail; and above it are three other iſlands, equally diſtant from Ogygia and from each other, in one of which the barbarians ſuppoſed Saturn to have been confined by Jupiter. Theſe three iſlands lie near a large continent, but Ogygia is more remote from it. The continent itſelf recedes in the ſhape of a circle, and thus forms an immenſe bay, which is ſituated immediately oppoſite to the Caſpian ſea. Plutarch further adds, that in the three iſlands the ſun ſets only for a ſingle hour in the ſpace of thirty days. Plut. de Facie in Orbe Lunæ, p. 941.

Commenting upon this account of Plutarch, M. Bailly ſuppoſes, that Ogygia is Iceland, and that the three other iſlands are Greenland, Spitzbergen, and Nova Zembla; the laſt of which,

Laſtly, St. Molaſs appears to have been

which, he obſerves, lies cloſe to a large bay, formed by the influx of the river Oby, and ſituated immediately oppoſite to the Caſpian ſea.

His conjecture is partly juſt, and partly erroneous. Iceland can ſcarcely be deemed the *Ogygia* of Plutarch, becauſe it lies nearly due north of Britain, inſtead of being due weſt of it; and, as for Greenland, it is not an iſland, but a part of the vaſt continent of America. The iſland Ogygia therefore, which Plutarch affirms to lie due weſt of Britain, muſt certainly be Ireland, and no other: and, at the ſame time, the circumſtance, mentioned by that author, of the ſun ſetting only for a ſingle hour during the ſpace of thirty days, evidently ſhews, that the three remaining iſlands muſt lie very far to the north of Ireland. Hence I conceive, that theſe three iſlands are Iceland, Spitzbergen, and Nova Zembla; and accordingly, if the reader will caſt his eye upon a map, he will ſee, that they are about equidiſtant from each other, and that they are ſituated very conſiderably nearer the northern continent of Europe and Aſia, than what Ireland is. As for the large bay, I am rather inclined to think, that it is the White ſea, than the gulph at the mouth of the river Oby.

M. Bailly likewiſe ſuppoſes Ogygia to be the ſame as Atlantis; (Lettres ſur l'Atlantide, p. 361.) in which ſuppoſition, no leſs than in his former one reſpecting its identity with Iceland, I think him entirely miſtaken. Atlantis, as I have already obſerved, was the antediluvian world; whence a conſtant tradition prevailed, that it had been ſwallowed up by the ocean: but Plutarch ſpeaks of Ogygia as actually exiſting in his own days, points out its ſituation with the greateſt accuracy, and never even hints at its having experienced the ſame calamity as that which befel the Atlantis. That the Atlantian or Cabiric ſuperſtition prevailed in Ireland, there cannot indeed be a doubt: hence Homer very juſtly repreſents Ogygia as being ſacred to Calypſo, the daughter of Atlas, or, in other

the very ſame as the Cabiric *Cadmilus* of Sa-

words, to Cal-Hipſa, *the Hippian Ark*, the allegorical daughter of the ſolar Noah; and hence he places that goddeſs in a ſacred cave, which, from its very near reſemblance to the cave of the nymphs, I conjecture to have been a Cabiric grotto.

Αλλ' ὁτε δὴ την νησον αφικετο τηλοθ' ἐυσαν,
Εἰθ' ἐκ ποντου βας ἰοειδεος, ἠπειρονδε
Ἠϊεν· οφρα μεγα σπεος ἱκετο, τῳ ἐνι νυμφη
Ναιεν εὐπλοκαμος· την δ' ἐνδοθι τετμεν ἐουσαν.
Πυρ μεν ἐπ' ἰσχαροφιν μεγα καιετο. τηλοθι δ' οδμη
Κεδρου τ' ευκεατοιο, θυου τ' ανα νησον οδωδει,
Δαιομενων· ἡ δ' ἐνδον ἀοιδιαῳσ' ὀπι καλῃ,
Ἰσον ἐποιχομενη, χρυσειῃ κερκιδ' ὑφαινεν.
Ὑλη δὲ σπεος αμφι πεφυκει τηλεθοωσα,
Κληθρη τ', αιγειρος τε, και ευωδης κυπαρισσος.
Ἐνθαδε τ' ορνιθες τανυσιπτεροι ἐυναζοντο,
Σκωπες τ', ἱρηκες τε, τανυγλωσσοι τε κορωναι
Ἐναλιαι, τησιν τε θαλασσια ἐργα μεμηλεν.
Ἡ δ' αυτου τετανυστο περι σπειους γλαφυροιο
Ἡμεξις ἡδωωσα, τεθηλει δε ϛαφυλῃσι·
Κρηναι δ' ἑξειῃς πισυρες ῥεον ὑδατι λευκῳ,
Πλησιαι αλληλων τετραμμεναι ἀλλυδις αλλη·
Αμφι δε λειμωνες μαλακοι ἰου, ηδε σελινου,
Θηλεον· ἐνθα κ' ἐπειτα και ἀθανατος περ ἐπελθων
Θηησαιτο ἰδων, και τερφθειη φρεσιν ἡσιν.

Hom. Odyſſ. lib. v. ver. 55.

Thus o'er the world of waters Hermes flew,
Till now the diſtant iſland roſe in view:
Then ſwift aſcending from the azure wave,
He took the path, that winded to the cave.
Large was the grot, in which the nymph he found,
(The fair-hair'd nymph, with every beauty crown'd)
She ſat and ſung; the rocks reſound her lays:
The cave was brighten'd with a riſing blaze:

Cedar

mothrace, who is repreſented by Mnaſeas as

Cedar and frankincenſe, an odorous pile,
Flam'd on the hearth, and wide perfum'd the iſle;
While ſhe with work and ſong the time divides,
And through the loom the golden ſhuttle guides.
Without the grot, a various ſylvan ſcene
Appear'd around, and groves of living green;
Poplars and alders ever quivering play'd,
And nodding cypreſs form'd a fragrant ſhade;
On whoſe high branches, waving with the ſtorm,
The birds of broadeſt wing their manſion form,
The chough, the ſea-mew, the loquacious crow,
And ſcream aloft, and ſkim the deeps below.
Depending vines the ſhelving cavern ſcreen,
With purple cluſters bluſhing through the green.
Four limpid fountains from the clefts diſtill,
And every fountain pours a ſeveral rill,
In mazy windings wandering down the hill:
Where bloomy meads with vivid greens were crown'd,
And glowing violets threw odors round.
A ſcene, where if a god ſhould caſt his ſight,
A god might gaze, and wander with delight. *Pope.*

There is moreover another curious circumſtance, which ſerves at once to ſhew, that Ogygia was a really exiſting iſland, and that that iſland was Ireland. Auſonius, ſpeaking of the various titles of Dionuſus or Oſiris, obſerves, that in Ogygia he was ſpecially denominated *Bacchus*. (Vide ſupra vol. i. p. 155.) Now it is remarkable, that that name is yet preſerved in the mythology of Ireland; for Col. Vallancey informs us, that the ancient Iriſh revered the god of wine under the appellation of *Ce-Bacche*, or *the illuſtrious Bacchus*. Collect. de Reb. Hibern. vol. v. p. 3.

Ogygia was a famous oracular iſland; and was celebrated, no leſs than Britain, for the worſhip of the Hyperborean Apollo. Hence Homer ſtyles it *the Omphalus of the ocean*, which the

the ſervant of the other Cabiri. *Maol* ſignifies *a ſervant devoted to ſome religious order*[f]; hence Maol-As, or Molaſs, will be equivalent to *a ſervant of the Sun.* It is remarkable, that, as Molaſs and Columba occupy two of the ſeven ſacella placed round the purgatory of St. Patric; ſo we find that the ſame Molaſs and Columba[g] have each a chapel within the court of another Iriſh Mithratic grotto, which is ſituated in a ſmall iſland off Sligo, and which ſtill bears the name of the god to whom it was dedicated. It is called *the temple of Muidhr* or *Mithr*; the two entrances into it are ſo narrow as ſcarcely to admit a man to paſs; and the phallus, the conſtant ſymbol of Mudrus or Mithras, yet remains

Greeks interpreted to mean *the navel of the ocean.* This Omphalus however, like that near the Egyptian Buto, was, as I have already obſerved, (vide ſupra vol. i. p. 250. note n.) nothing more than an arkite Om-Phi-Al, or *an oracle of the helio-diluvian god.* It is poſſible, that the iſland Macra, in Lough Derg, upon which is conſtructed the purgatory of St. Patric, may be this very Om-Phi-Al.

Calypſo is ſaid by Tzetzes to be the daughter of the Sun, and the ſiſter of Eëtes king of Colchi. (Tzet. in Lycoph. ver. 174. Vide ſupra p. 119.) Hence it appears how cloſely ſhe is connected with the imaginary Argonautic expedition. The fact is, Atlas, Helius, and Eëtes, were all equally the ſolar Noah.

[f] Vallancey's Vind. p. 454.

[g] Columba was ſometimes called Columb-Kill, or Columb-Cal, *the arkite dove.*

per-

perfect in the adytum. This phallus exactly reſembles that in the Elephanta cavern of Mahâ-Deva, and was doubtleſs placed in the Iriſh cavern with the very ſame myſtic alluſion [h].

I have obſerved, that St. Patric's purgatory was believed to convey a certain degree of holineſs to thoſe who uſed it; whence we are informed, that Owen entered into it with a view to remove the ſtains of a previouſly wicked and profligate life. This purification was thought by the ancient pagans to be brought about by paſſing the body through a door or hole in a rock, the origin of which opinion I ſhall preſently notice; but the Papiſts, when they adapted the practice to Chriſtianity, added to the primitive rock purification the prayers and merits of St. Patric. The notion of purity being once attached to the ſacred Petra, it was an eaſy tranſition to conceive, that the rock poſſeſſed alſo an expurgating quality; or, in other words, that it might be made a teſt of piety and impiety. Hence we are told, that the aſpirant found himſelf unable to enter the inner cave of Trophonius, unleſs he had firſt received from the prieſts, as a teſtimonial of his purity, the

[h] See Vallancey's Vind. p. 220. and the Plates annexed.

myſtic

myſtic honey-cake; and hence we may learn what is meant by Virgil, when he tells us, that the Sibyl and Enèas were ſtopped in their progreſs by Cerberus, till they had given him a ſop dipped in honey [i]. This belief in the expurgating power of the Cabiric Petra will explain the curious account, given by Porphyry in his treatiſe upon the river Styx, of one of the ſacred caves of the Hindoos. The grotto, which he repreſents as being a natural one, was ſituated half way up a very lofty hill. In it was placed an upright ſtatue, ten or twelve cubits in height; the arms of which were extended in the form of a croſs. One ſide of its face was that of a man, the other that of a woman; and the ſame difference of ſex was preſerved throughout the conformation of its whole body. On its right breaſt was carved the Sun, and on its left the Moon. On its arms were repreſented a number of figures, which Porphyry thinks proper to call *angels*; and along with them, the ſky, the ocean, mountains, rivers, plants, and animals. Upon its head was placed a

[i] Cerberus hæc ingens latratu regna trifauci
Perſonat, adverſo recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle ſoporatam et medicatis frugibus offam
Objicit ——. Æneid. lib. vi. ver. 417.

ſmall

ſmall ſtatue of a deity. Behind it the cave extended to a conſiderable diſtance, and was profoundly dark. If any perſons choſe to enter into it, they lighted torches, and advanced till they came to a door. Through the door a ſtream of water flowed, which, at the extremity of the cavern, formed a lake; and through this door likewiſe, thoſe, who wiſhed to clear themſelves of an accuſation, were required to attempt to paſs. Such, as were pure from the pollutions of the world, met with no impediment, but the door opened wide to admit them, and they forthwith arrived at a very large fountain of the moſt beautifully pellucid water; while ſuch, on the contrary, as had been guilty of ſome crime, found themſelves violently oppoſed, the door forcibly cloſing itſelf againſt them, and denying them admiſſion [k].

The ſtatue placed within this cavern, which was evidently a Mithratic grotto, was one of thoſe hermaphrodite deities ſo common among the ancients. It was a compound figure repreſenting univerſal nature, exactly according to the ideas of the helio-arkite ſuperſtition. It exhibits to us, on the one hand, Noah, and his allegorical conſort the Ark; and, on the

[k] Porph. de Styg. p. 283.

other,

ether, it ſets before our eyes the Sun and the Moon, together with the whole material creation. The ſmall figure, placed upon its head, was probably deſigned to repreſent the great diluvian patriarch; for we find, that the arkite goddeſs Quanwon, the *Magna Mater* of the Japaneſe, is depicted, in a ſimilar manner, with a ſmall figure ſitting on a Lotus, upon her head [l]: and thoſe little images, which Porphyry denominates *angels*, were nothing more than repreſentations of the Noachidæ, the general hero-gods of the Gentiles [m]. Impreſſed with the ſame idea, as that with which this idol was conſtructed, the Orphic poet deſcribes Jupiter as being at once both male and female; and celebrates him as the root of the Sea, as the Sun and the Moon, as the Earth and Tartarus.

Ζευς αρσην γενετο, Ζευς δ' αμβροτος επλετο νυμφη,
Ζευς ωοντα ριζα, Ζευς ηλιος ηδε σεληνη,
Γαια τε παμμητωρ, ορεων τ' αιπηνα καρηνα,
Ταρταρα τ' ευρωεντα, και εχματα πειρατα γαιης [n].

[l] See the Print in Kæmpfer's Japan.

[m] Porphyry does not mention the preciſe number of theſe imaginary angels; but it is poſſible that there may have been exactly ſeven of them, as is the caſe with thoſe depicted upon the goddeſs Quanwon. Vide ſupra vol. i. p. 314.

[n] Orph. Fragm. apud Proc. Geſn. edit. p. 366. The whole paſſage

The notion, that purity might be acquired by paſſing the body through a ſtone orifice, which makes ſo conſpicuous a figure in the hiſtory of St. Patric's cavern, appears to have extended itſelf very widely. Upon this ſubject Dr. Borlaſe has ſome remarks, ſo very much to my preſent purpoſe, that I ſhall take the liberty of tranſcribing them; more eſpecially as they will tend to ſhew, that the preceding diſquiſition reſpecting the purgatory of Lough Derg is not entirely chimerical.

"There is another kind of ſtone deity, "which has never been taken notice of by "any author that I have heard of. Its com-"mon name in Cornwall, and Scilly, is *Tol-"men*; that is, *the hole of ſtone*[o]. It conſiſts

paſſage, from which theſe four verſes are ſelected, exhibits to us a curious picture of ancient materialiſm.

[o] Col. Vallancey gives a different etymology of the word *Tolmen*; but it equally ſerves to ſhew, that that immenſe ſtone was uſed in the Myſteries. "*Tola*," ſays he, "is *a ſupervi-ſor of "eccleſiaſtical affairs, a church-officer*, from the Chaldee Toul, "(תול) *interpretatio*, or the Arabic Atala, *ſpeculavit, introſpexit, "viſitavit*. Our *Tola* was a ſupreme officer of the church, and "had the ſuperintendance of all religious ceremonies; hence "the Greek Τελος, *myſterium, initiatio, ceremonia, et cætera, quæ "ad ſacras initiationes pertinent*. Τελεω, *initiare rebus divinis*. "The office of the *Tola* was adopted by the Iriſh Chriſtians: "in pagan times he was of great power and authority, and, if "I miſtake not, had the ſole power of making and vending "the

" of a large orbicular ſtone, ſupported by two " ſtones, betwixt which there is a paſſage— " The moſt aſtoniſhing monument of this " kind is in the tenement of Men, in the pa- " riſh of Conſtantine, Cornwall. It is one " vaſt egg-like ſtone, placed on the points of " two natural rocks, ſo that a man may creep " under the great one, and between its ſup- " porters, through a paſſage about three feet " wide, and as much high. The longeſt di- " ameter of this ſtone is thirty-three feet, " pointing due north and ſouth, end to end; " it is fourteen feet ſix inches deep; and the " breadth in the middle of the ſurface, where " wideſt, was eighteen feet ſix inches wide " from eaſt to weſt.—Getting up by a lad-

" the *Tlas*, or *Telcſman*, ſo called from Tlas, *cattle*, *beaſts*; for " theſe טלם or טלסם *Tlaſſim*, as the Chaldees wrote it in the " plural, were images of certain animals doing homage to the " Sun. Exiſtimant artifices hujus operis, ſi ſole exiſtente in " gradu aliquo imago conficiatur, ſecundum figuram eam quæ " gradui illi adſcribitur, quod in illa imagine deinde conſpici- " antur virtutes et effectus, qui illi figuræ attribuuntur. (Rab. " Moſes ben Majemon.) Hence Rab. Jehuda derives the word " from Talah (טלה), *a ram*, and Shemes (שמש), *the Sun*; but " we find them alſo in the ſhape of bulls, as on that curious " celt found by the Rev. Mr. Douglas, engraved in the Bibl. " Topogr. Britan. No. 33. Hence I think the Tolman ſtone " is the ſtone of Tol, where the initiation into the ſacred Myſ- " teries was performed by the Tola." Vind. of Anc. Hiſt. of Ireland, p. 453.

" der

" der to view the top of it, we found the
" whole ſurface worked, like an imperfect or
" mutilated honeycomb, into baſons; one,
" much larger than the reſt, was at the ſouth
" end, about ſeven feet long; another, to
" the north, about five; the reſt ſmaller, ſel-
" dom more than one foot, oftentimes not
" ſo much; the ſides and ſhape irregular.
" Moſt of theſe baſons diſcharge into the two
" principal ones, which lie in the middle of
" the ſurface, thoſe only excepted, which are
" near the brim of the ſtone; and they have
" little lips or channels, which diſcharge the
" water they collect over the ſides of the
" Tolmen, and the flat rocks, which lie un-
" derneath, receive the droppings in baſons
" cut into their ſurfaces. This ſtone is no
" leſs wonderful for its poſition than for its
" ſize; for, although the under part is nearly
" ſemicircular, yet it reſts on the two large
" rocks; and ſo light and detached does it
" ſtand, that it touches the two under ſtones,
" but as it were on their points—In the area
" below this ſtone there are many great rocks,
" which have certainly been divided and
" ſplit; but whether thrown down from the
" ſides of the Tolmen, for the purpoſes above
" mentioned, I will not pretend to deter-
" mine. One thing is remarkable, which is,

" that

" that theſe Tolmens reſt on ſupporters, and " do not touch the earth, agreeably to an " eſtabliſhed principle of the Druids, who " thought every thing that was ſacred would " be profaned by touching the ground; and " therefore, as I imagine, ordered it ſo, as " that theſe deities ſhould reſt upon the pure " rock, and not be defiled by touching the " common earth. Another thing is worthy " our notice in this kind of monuments, " which is, that, underneath theſe vaſt ſtones, " there is a hole, or paſſage, between the " rocks. What uſe the ancients made of " theſe paſſages, we can only gueſs; but we " have reaſon to think, that when once " ſtones were ritually conſecrated, they attri- " buted great and miraculous virtues to every " part of them, and imagined, that whatever " touched, lay down upon, was ſurrounded " by, or paſſed through, or under, theſe " ſtones, acquired thereby a kind of holineſs, " and became more acceptable to the gods. " This paſſage might alſo be a ſanctuary for " the offender to fly to, and ſhelter himſelf " from the purſuer; but I imagine it chiefly " to have been intended and uſed for intro- " ducing proſelytes, or novices, people under " vows, or about to ſacrifice, into their more " ſublime myſteries. For the ſame reaſon, I am

" apt

"apt to think, the vaſt architraves, or croſs-"ſtones, reſting upon the uprights at Stone-"henge, were erected; namely, with an in-"tent to conſecrate and prepare the worſhip-"pers, by paſſing through thoſe holy rocks, "for the better entering upon the offices, "which were to be performed in their Pene-"tralia, the moſt ſacred part of the tem-"ple [p]."

We have ſeen, that the Mithratic cave was ſymbolical of the world, and conſequently, that its interior repreſented the great abyſs. An egg was likewiſe a ſymbol of the world; whence we find, that the ancients ſometimes built their temples in an oval ſhape [q]. I apprehend then, that the vaſt *egg-like* Tolmen, (as Dr. Borlaſe very properly terms it,) of the pariſh of Conſtantine, was only another mode of repreſenting that, which the Mithratic cavern equally typified. It was an emblem in ſhort of the world at the time of the deluge. Accordingly it was furniſhed with the ſame ſtone baſons, as thoſe, which diſtinguiſhed the grotto of Mithras; and was provided with the ſame narrow paſſage between rocks.

It is worthy of notice, that a cuſtom, very

[p] Borlaſe's Cornwall, p. 174.

[q] Maurice's Ind. Ant. vol. iii. p. 18.

much reſembling the ancient petrèan purification, ſtill prevails in one of our own Indian ſettlements. "In the iſland of Bom-"bay, about two miles from the town, riſes "a conſiderable hill, called *Malabar hill*, "which, ſtretching into the Ocean, by its "projection forms a kind of promontory. At "the extreme point of this hill, on the de-"ſcent towards the ſea-ſhore, there is a rock, "upon the ſurface of which there is a natu-"ral crevice, which communicates with a "cavity opening below, and terminating to-"wards the ſea. This place is uſed by the "Gentoos as a purification for their ſins, "which, they ſay, is effected by their going "in at the opening below, and emerging out "of the cavity above. This cavity ſeems too "narrow for perſons of any corpulence to "ſqueeze through: the ceremony however is "in ſuch high repute in the neighbouring "countries, that there is a tradition, that the "famous Conajee Angria ventured by ſtealth "one night upon the iſland, on purpoſe to "perform this ceremony, and got off undiſ-"covered[r]."

As the purgatory of St. Patric, and the vault at New-Grange, ſeem both to have

[r] Maurice's Ind. Ant. vol. vi. p. 145.

been

been artificial Mithratic temples, ſo I am much inclined to think, that the immenſe cavern at Caſtleton in Derbyſhire was a natural one. It is certain, that the primitive Chriſtians, with how much propriety I will not pretend to determine, aſcribed all the divinations of the heathens to the infernal ſpirit[s]: and it is moreover certain, that the Pythoneſſes of Apollo received the ſuppoſed inſpiration of their deity in a manner worthy only of the abominable obſcenities of paganiſm. The Derbyſhire cavern is ſtill, by a coarſe appellation, connected with the Devil: whence it is not unreaſonable to conclude, that the firſt Chriſtians of Britain beſtowed that title upon it, in conſequence of their knowing, that among their forefathers it was the celebrated ſeat of one of the principal oracles in the iſland. The *particular mode* however, in which it is connected with the Devil, I conceive to be erroneous[t].

[s] This appears *ſometimes* at leaſt to have been the caſe. See Acts xvi. 16.

[t] This ſuppoſition, which I am perſuaded is a juſt one, is confirmed by the following remarkable paſſage; from which it will appear, that the celebrated grotto at Caſtleton was not unknown, as a place of worſhip, even in Hindoſtan.

"One of the ſeven wonders of the peak in Derbyſhire is "called by a coarſer name ſtill, but very improperly; for this "wonderful cave, or at leaſt one very much like it in the ſa-

The reader will recollect, that, of the two doors into the Mithratic grotto, I ſtated the one to be ſymbolical of thoſe fiſſures, through which the waters of the deluge iſſued; and the other, of the door conſtructed by Noah in the ſide of the Ark. I further obſerved, that the Ark was the great Mother-Goddeſs of the Gentile world; and that the egreſs of the Noachidæ was conſidered in the light of a wonderful ſecond birth. This being the caſe, we ſhall be at no loſs either to underſtand the ſhameful manner, in which, upon the introduction of the phallic worſhip, the door of the Ark was typified[u]; or to perceive

" cred iſles, (viz. Britain, Ireland, Iceland, and Ferro; ſee Aſiat.
" Reſ. vol. vi. p. 490.) and particularly noticed in the Pura-
" nas, is declared to be the ſacred Yoni." Wilford on Mount Caucaſus. Aſiat. Reſ. vol. vi. p. 502.

[u] Bp. Horſley moſt truly obſerves, that Artemis or Diana, who was conceived to preſide over generation, was worſhipped under the identical form of the diſgraceful ſymbol here alluded to. She was termed by the Egyptians *Bubaſtis*, which is only a corruption of Pi-Boſeth, *foramen turpitudinis*: and the obſcene worſhip paid to her perfectly correſponded with her title. (See Tranſlat. of Hoſea, p. 118.) Diana, as I have repeatedly ſtated, was the Moon worſhipped in conjunction with the Ark; and it was in her *laſt* character alone, that ſhe was eſteemed the goddeſs of parturition. The emblematical Pi-Boſeth in ſhort was the hieroglyphic of the door of the Ark: hence, as Noah or Baal-Peor, the male genius of procreation, was ſometimes denominated *Thyrèus* or *Patulcius*; ſo Diana, Artemis, Ilithyia, Da-Mater, Ceres, Juno, Hecatè, or Lucina, (for

the reaſon, why the paſſage through the Bombay cavern, the paſſage through St. Patric's purgatory, the paſſage through the orifice beneath the Corniſh Tolmen, the paſſage through the door of the Indian cave mentioned by Porphyry, and the paſſages through the ſeveral portals formed by the vaſt trilithons of Stonehenge, ſhould univerſally be conſidered as either conferring purity, or as affording a teſt of it. They were all equally ſymbolical of the door of the Ark, through which none but the pure and holy family of Noah were allowed to paſs: conſequently the commemorative paſſing through thoſe rocky orifices ſymbolized the arkite birth of that family, or, in other words, the regeneration of the Myſteries. Accordingly we are informed by Captain Wilford, that "perforated "ſtones are not uncommon in India, and "that devout people paſs through them, "when the opening will admit it, in order "to be regenerated. If the hole be too "ſmall, they put either the hand or foot "through it; and, with a ſufficient degree

(for by all theſe various names the lunar Ark was indifferently diſtinguiſhed) the female genius of procreation, was frequently termed *Prothyræa*.

" of faith, it anſwers nearly the ſame pur-
" poſe [x]."

With regard to the interior of the Derbyſhire cavern, I am perſuaded, that any perſon, who deſcends into it after having firſt attentively peruſed the ſixth book of the Eneid, will be not a little ſurpriſed at its ſingular reſemblance to the Hades of the Myſteries, though the terrific machinery, once introduced into it, exiſts do longer. You firſt enter into an immenſe and magnificent natural cave, the whole of which however is perfectly viſible by the duſky light admitted through its noble arched gateway. From this cave you are conducted to a ſmall narrow door; having paſſed through which, you rapidly deſcend, till you find yourſelf upon the brink of a ſubterraneous river. Over the river you are ferried in a ſmall boat; and, after reaching the oppoſite ſide, you continue your courſe along its bank, through an alternate ſucceſſion of narrow paſſages, and lofty caverns. At length you arrive at a beautiful arched grotto

[x] Aſiat. Reſ. vol. vi. p. 502. Let the reader once more conſult the obſervations, which I have already made upon the Phallic worſhip, and he will ſee yet more clearly the propriety of theſe remarks upon the cavern at Caſtleton. Vide ſupra vol. i. p. 364. note d.

of very large dimenſions, in the centre of which riſes a natural rock, which you are ſurpriſed to find illuminated ready for your reception. The rock itſelf is occupied by a number of perſons, who had previouſly entered for that purpoſe; and your ears are forthwith ſaluted by a variety of wild ſongs, which forcibly remind you of the old popular ſuperſtition reſpecting elves and fairies. I have little doubt but that this is done purſuant to an immemorial cuſtom, all traditions reſpecting the origin and import of which have however long been obliterated from the minds of the guides. The reader will have already anticipated me in pronouncing what that cuſtom was: during the celebration of the Cabiric Myſteries in this ſtupendous natural temple, the aſpirant, after paſſing through the narrow door of the rock, after ferrying over the infernal ſtream emblematical of the central waters of the vaſt abyſs, and after encountering the canine portents [y] which grinned horribly upon him as he wandered through the contracted windings of the cave, at length reached the illuminated grotto, the Elyſium of the orgies.

To the ſame Cabiric Myſteries, as thoſe

[y] Κυνωδη φασματα.

which were celebrated in the caverns of Samothrace and Caſtleton, we may likewiſe ultimately trace the famous Britiſh legend of Merlin and the lady of the lake.

To Maridunum, that is now by chaunge
Of name *Cayr-Merdin* call'd, they took their way;
There the wiſe Merlin whylome wont, they ſay,
To make his wonne, low underneath the ground,
By a deep delve, far from the view of day,
That of no living wight he mote be found,
When ſo he counſel'd, with his ſprights encompaſt round.
And if thou ever happen that ſame way
To travel, go to ſee that dreadful place:
It is a hideous hollow cave, they ſay,
Under a rock, that lies a little ſpace
From the ſwift Barry, tumbling down apace
Amongſt the woody hills of Dyneuowre:
But dare thou not, I charge, in any caſe,
To enter into that ſame baleful bower,
For fear the cruel fiends ſhould thee unwares devour.
But ſtanding high aloft, low lay thine ear,
And there ſuch ghaſtly noiſe of iron chains,
And brazen caldrons, thou ſhalt rumbling hear,
Which thouſand ſprites with long enduring pains
Do toſs, that it will ſtun thy feeble brains;
And oftentimes great groans, and grievous ſtounds,

When

When too huge toil and labour them conſtrains,
And oftentimes loud ſtrokes and ringing ſounds
From under that deep rock moſt horribly rebounds.
The cauſe, ſome ſay, is this: a little while
Before that Merlin died, he did intend
A brazen wall in compaſs to compile
About Cairmardin, and did it commend
Unto theſe ſprites to bring to perfect end;
During which work the lady of the lake,
Whom long he lov'd, for him in haſte did ſend,
Who, thereby forc'd his workmen to forſake,
Them bound till his return their labour not to ſlake.
In the mean time through that falſe lady's train
He was ſurpris'd, and buried under beare [z],

[z] In this part of the hiſtory of Merlin there are ſome variations, as the reader will perceive by comparing the following extracts.

"Merlin's mother, having ſecretly conceived by a demon, "was, after her delivery, condemned to be put to death, for "breach of chaſtity; but her ſon, an infant, defended, and ſet "his mother at liberty. Merlin, being grown up, went to the "court of Uther Pendragon, where he eſtabliſhed the famous "round table, wrought many wonderful works, and uttered a "number of prophecies. Here he fell in love with the lady of "the lake, whom he uſed to call *the white ſerpent*. Before his "death, he erected a tomb in the foreſt of Nortes, capable to "hold him and his miſtreſs; and, having ſhewed it to her, he "taught her a charm, that would cloſe the ſtone, ſo that it "could never be opened. The lady, who ſecretly hated him,

"be-

Ne ever to his work return'd again;
Nathleſs thoſe fiends may not their work forbear,

" began one day to careſs him exceedingly; and at laſt made " him go into the tomb, in order to try whether it was large " enough. Merlin being entered, ſhe cloſed the ſtone upon " him, where he died: his ſpirit, being likewiſe confined by " the force of the ſpell, continued from time to time to ſpeak, " and to give anſwers to ſuch queſtions as were put to him." Life of Merlin apud Hoole's tranſlation of Orlando Furioſo.

" The lady of the lake and Merlin departed; and by the way, " as they went, Merlin ſhewed to her many wonders, and came " into Cornwaile: and alwaies laid about the lady for to have " her favour; and ſhe was ever paſſing weary of him, and fain " would have been delivered of him; for ſhe was afraid of him, " becauſe he was a divell's ſonne, and ſhe could not put him " away by no meanes. And ſo, upon a time it hapned, that " Merlin ſhewed to her in a rocke, whereas was a great wonder, " and wrought by inchantment, which went under a ſtone, ſo " by her craft and working ſhe made Merlin to go under that " ſtone, to let him wit of the marvailes there. But ſhe wrought " ſo for him, that he came never out, for all the craft that he " could doe." Morte Arthur, book i. chap. 60. Ibid.

" Ce Merlin naquit en Angleterre, du commerce d'un démon " avec une fille vierge. Il ſervit long-tems par ſa ſcience ma- " gique le roi Artus; mais enfin il périt par cette ſcience " même: car s'étant choiſi pour maîtreſſe la jeune Viviane, celle- " ci, ſous prétexte de n'avoir rien à craindre de ſes parens, de- " manda au Magicien deux enchantemens, avec leſquels elle pût " les tenir endormis ou enfermés autant qu'il lui plairait. Mer- " lin les lui enſeigna. Elle ſe ſervit du premier pour l'endor- " mir lui-même toutes les fois qu'il venait coucher avec elle; et " par cette adreſſe, dont le motif eſt louable, ſut ainſi ſe conſerver " toujours pure. Mais par une perfidie horrible, qu'on ne peut " excuſer, elle employa enſuite le ſecond pour l'enfermer dans " une forêt, (d'autres manuſcrits porrent dans un tombeau,) où

" il

So greatly his commandement they fear,
But there do toil and travail day and night,
Until that brazen wall they up do rear;
For Merlin had in magic more inſight,
Than ever him before or after living wight [a].
For he by words could call out of the ſky
Both Sun and Moon, and make them him obey;
The land to ſea, and ſea to mainland dry,
And darkſome night he eke could turn to day;
Huge hoſts of men he could alone diſmay,
And hoſts of men of meaneſt things could frame,
Whenſo him liſt his enemies to fray,
That to this day for terror of his fame
The fiends do quake, when any him to them does name [b].

The whole of this deſcription ſhews, that Merlin was preciſely what the ancients thought the Telchines to have been. As theſe are repreſented by Diodorus Siculus in the light of

" il mourut. Les Romanciers ajoutent que ſon eſprit y ſub-
" ſiſtait toujours, et que de tems en tems on y entendait ſa
" voix." Note au manteau mal taillé, Fabliaux du xii. et du xiii. Siecle, tom. i.

[a] This deſcription is borrowed from nature. " In a rock in
" the iſland of Barry in Glamorganſhire, there is a narrow
" chink or cleft, to which if you put your ear, you ſhall per-
" ceive all ſuch ſort of noiſes, as you may fancy ſmiths at work
" under ground; ſtrokes of hammers, blowing of bellows,
" grinding of tools." Camden's Britannia.

[b] Spencer's Fairy Queen, book iii. Canto 3.

ſkilful

ſkilful magicians, who could produce clouds and rain at pleaſure [c]; as they were moreover the inſtitutors of the Myſteries, and are feigned, during their abode in Samothrace, to have greatly terrified the natives by their incantations [d]; as they were likewiſe the inventors of metallurgy [e], and excellent artificers in braſs and iron, inſomuch that they made the ſickle of Cronus [f], the trident of Neptune [g], and the ſtatues of Apollo, Juno, and the Nymphs [h]: ſo, in a ſimilar manner, Merlin was ſuppoſed to have had power over the Sun and Moon; to have been able to change night into day, and dry land into ſea; to have overthrown by his ſingle arm huge hoſts of men; and to have been ſo ſkilful a workman, that he deſigned to ſurround Caermarthen with a wall of braſs [i]. Merlin in ſhort was the ſame as the Iriſh Tailgin St. Patric; in

[c] Diod. Bibl. lib. v. p. 326.

[d] Ibid. p. 333.

[e] Ibid.

[f] Strab. Geog. lib. xiv. p. 654.

[g] Callim. Hymn. ad Del. ver. xxx.

[h] Diod. Bibl. lib. v. p. 326.

[i] The fable of Merlin's attempt to ſurround Caermarthen with walls of braſs is a legend of the very ſame nature as that of the Cyclopians having built the walls of Tiryns and Mycenæ. For an account of the edifices aſcribed to this race, who were the ſame as the Telchines, ſee Bryant's Anal. vol. iii. p. 540.

other

other words, he was Noah, or the principal Telchin: whence he was denominated by the ancient Celts *Mer-Lin*, or *the marine god of the lake* [k]. This lake, of which he was the deity, was one of the ſame nature as that, which flowed round the purgatory of St. Patric; as that in the vicinity of the Egyptian Buto; and as that of Cotylè, round which the Pelaſgi planted their ſettlements [l]: while his imaginary miſtreſs, the lady of the lake, was nothing more than the Noëtic Ark, the *Latona* of Delos and Buto, the *Atargatis* or *Derceto* of the lake Bambycè [m].

[k] Mer, *Water, either lake or ſea water.* Lin, *a lake.* See the Corniſh-Engliſh vocabulary at the end of Borlaſe's Ant. of Cornwall. It is perhaps almoſt ſuperfluous to obſerve, that the Corniſh, the Welſh, the Manks, and the Erſe, are merely and equally dialectical variations of the ancient Celtic.

[l] All theſe lakes contained ſmall ſacred iſlands, which ſeem to have been conſidered as emblematical of the Ark; whence thoſe in the lakes of Buto and Cotylè were ſuppoſed to have once floated. M. Bailly notices the extreme veneration of the ancients for iſlands; but he does not appear to me to give, in the courſe of his work, any very ſatisfactory reaſon for it. "Ne "trouvez-vous pas, Monſieur, quelque choſe de ſingulier dans "cet amour des anciens pour les îles? Tout ce qu'il y a de "ſacré, de grand, et d'antique s'y eſt paſsé: pourquoi les habi- "tans du continent ont-ils donné cet avantage aux îles ſur le "continent même." Lettres ſur l'Atlantide, p. 361.

[m] The lady of the lake, and the fairy Morgana or Mergiana, whom romance-writers celebrate as the ſiſter of Arthur, and the pupil of Merlin, appear to be the ſame mythological character

Arioſto, who, like Spenſer, wrote from old traditions, the import of which he did not underſtand, deſcribes Merlin as confined be-

racter. "Mourgue, Morgane, ou Morgain, comme l'appellent "les anciens manuſcrits, étoit ſœur d'Artus, et éleve de Merlin, "qui lui enſeigna la magie." Note au manteau mal taillé, Fabliaux du xii. et du xiii. Siecle, tom. i. Our weſtern writers borrowed the character of Morgana from the Perſians, to whom ſhe was well known under the title of *Mergian Peri*, or *the fairy Mergian*. Bailly's Lettres ſur l'Atlantide, p. 144. Morgana or Mergian ſeems to be Mer-Gin, *the genius or fairy of the ſea*; and we find her, no leſs than Viviana the perfidious miſtreſs of Merlin, connected with a lake and a ſerpent. Boiardo accordingly repreſents her as ſailing beneath the ſurface of an inchanted lake, and careſſing an immenſe ſerpent, into which form ſhe had metamorphoſed one of her lovers.

Fermoſſi Orlando pien di maraviglia,
Penſando pur, che coſa fuſſe quella:
La donna in viſo era bianca, e vermiglia,
E ſopra tutte l'altre belle, bella:
Quel drago morto in ſu le braccia piglia,
E con eſſo entra in una navicella,
Correndo giù per l'acqua alla ſeconda,
E nel mezzo del lago ſi profonda.

Orland. Inam. lib. ii. cant. 12. ſtan. 62.

I ſuſpect, that the giant Morgante, the hero of the romance of Pulci, was originally the correſponding maſculine idol to the feminine Morgana.

As Morgana and the lady of the lake ſeem to be one perſon, ſo I think it probable, that the famous Sir Launcelot du Lac, the braveſt of the imaginary knights of the round table, was the very ſame as Merlin. The whole indeed of the hiſtory of Arthur, whether we admit the reality of his exiſtence or not, appears to be purely fabulous.

neath

neath an ark of ſtone, from which his perturbed ſpirit uttered oracular reſponſes; and beſtows upon the prieſteſs, who officiated in his myſtic cavern, the name of *Meliſſa*, the very name in ſhort, by which the prieſteſs of Mithras was ordinarily diſtinguiſhed. This prieſteſs he repreſents, as iſſuing from a narrow door, in the looſe attire of one of the old Sibylline Pythoneſſes [n], to meet the heroine Bradamant.

Così dicendo, alla cima ſuperna
Del ſolitario monte il deſtrier caccia,
Mirando pur, s' alcuna via diſcerna,
Come lei poſſa tór dalla ſua traccia.
Ecco nel ſaſſo trova una caverna,
Che ſi profonda più di trenta braccia:
Tagliato a picchi, ed a ſcarpelli il ſaſſo
Scende giù al dritto, ed ha una porta al baſſo.
Nel fondo avea una porta ampia e capace,
Che in maggior ſtanza largo adito dava,
E fuor n' uſcía ſplendor come di face,
Ch' ardeſſe in mezzo alla montana cava.
- - - - - - - - - - - - - - -
Dentro la porta andò, ch' adito dava

[n] The Sibyllæ ſeem to have been prieſteſſes of Cybelè, from whom, according to the uſual cuſtom of the pagans, they borrowed their name, as the Meliſſæ did from Melitta. This appears to me to be a much more natural derivation of the word, than that of Dr. Hyde from Siboleth, *an ear of corn*. See his Treatiſe de Rel. Vet. Perſar.

Nella

Nella ſeconda, aſſai più larga, cava.

- - - - - - - - - - - - - - - - -

Un picciol' uſcio intanto ſtride e crocca,
Ch' era all' incontro, onde una donna uſcío,
Diſcinta e ſcalza, e ſciolte avea le chiome;
Che la donzella ſaluto per nome:
E diſſe: O generoſa Bradamante,
Non giunta quì ſenza voler divino,
Di te più giorni m' ha predetto innante
Il profetico ſpirto di Merlino,
Che viſitar le ſue reliquie ſante
Dovevi per inſolito camino;
E quì ſon ſtata, acciò ch' io ti riveli
Quel c'han di te già ſtatuito i cieli.
Queſta è l'antica et memorabil grotta,
Che edifico Merlino il ſavio mago:
Che forſe ricordare odi talotta,
Dove ingannollo la donna del lago.
Il ſepolcro è qui giù, dove corrotta
Giace la carne ſua; dove egli, vago
Di ſodisfare a lei che gliel ſuaſe,
Vivo corcoſſi, e morto ci rimaſe.
——Lieta dell' inſolita avventura,
Dietro alla maga ſubito fu moſſa,
Che la conduſſe a quella ſepoltura
Che chiudea di Merlin l'anima e l'oſſa.
Era quell' arca d'una pietra dura,
Lucida e terſa, e come fiamma roſſa,
Tal ch' alla ſtanza, benchè di Sol priva,
Dava ſplendore il lume che n'uſciva[o].

[o] Arioſt. Orland. Furioſ. Cant. ii. Stanz. 70.—Cant. iii. Stanz. 6. et infra.

So

So ſaying, to the hill he bent his courſe,
And up the ſteepy ſummit ſpurr'd his horſe;
Thence looking round, he ſought ſome path to take,
By which he might the damſel's track forſake:
When ſudden there a monſtrous cave he found,
Hewn out with labour in the ſtony ground:
Full thirty cubits deep it ſeem'd in ſhow:
A fair and lofty gate appear'd below,
Which by its ample ſtructure ſeem'd deſign'd
For entrance to ſome larger place behind,
And through the ſhade a glimmering brightneſs gave,
As of a torch that burnt within the cave.

\- - - - - - - - - -

Soon as the maid again from earth was rais'd,
With the hard ſhock and ſudden fall amaz'd,
She enter'd boldly through the gate, which gave
An entrance to the ſecond, larger, cave.

\- - - - - - - - - - -

Meantime a ſudden jarring ſound was heard,
When from a narrow gate a dame appear'd,
Ungirt, with feet unſhod, with hair diſplay'd,
Who by her name addreſs'd the warrior-maid.
And thus—O generous Bradamant! (ſhe ſaid)
Not without heaven's appointment hither led:

\- - - - - - - - - -

Behold this ancient cave, by Merlin wrought,
Merlin in every art of magic taught:
Here with bewitching looks, and wiles prepar'd,
The lady of the lake his heart enſnar'd:

His ſepulchre is here, whoſe womb contains
The deathleſs ſpirit and decay'd remains:
To this he by her blandiſhments was led,
And what receiv'd alive, detains him dead.

- - - - - - - - - -

His voice ſurvives, and oft is heard to come
In tuneful muſic from the marble tomb.
To all, that queſtion, is his wiſdom ſhewn,
He tells the paſt, and makes the future known.

- - - - - - - - - -

She ſaid: and Amon's daughter, while ſhe ſpoke,
With ſilence heard.———
Then rapt with joy at ſuch a bleſs'd event,
Silent ſhe follow'd where the matron went,
Slow leading to the tomb, in which detain'd
The ghoſt of Merlin with his bones remain'd.
Hard was the poliſh'd marble, ſmooth and bright,
And like a ruddy flame diſpell'd the night.
Whether ſome marble by its nature ſhews
A beam, that like a torch, in darkneſs glows:
Or elſe by verſe, and fumigated powers,
Or ſigns impreſs'd in planetary hours,
As beſt may ſeem, this wonder was compos'd.

Hoole.

In this paſſage, the Italian poet has very undeſignedly given us the exact deſcription of a Mithratic temple. Firſt we may obſerve the rapid and ſteep deſcent into the outer cavern,

cavern, like that into the firſt grotto of Trophonius; next, the door of communication with the inner cavern; and after that, the ſmall door of expurgation, through which the prieſteſs Meliſſa enters: while, in the midſt of the illuminated ſacellum, we find the tomb, or, as Arioſto very juſtly calls it, the ark of Merlin; from which he was ſuppoſed to utter oracular reſponſes preciſely in the ſame manner, as the Argo of Oſiris was thought to be fatidical, and as the prophetic ſhrine of Iſis was conſtructed in the form of an ark, or ſhip.

The genealogy of Merlin perfectly accords with theſe remarks upon his mythological character. I have obſerved, that, in the theology of paganiſm, Noah was ſometimes deſcribed, in alluſion to his ſecond birth from the womb of the Ark, as never having had a mortal father. Such likewiſe was the caſe with Merlin. He was feigned to have been born of a fair virgin, who conceived him in conſequence of her intercourſe with an infernal ſpirit. Selden, in his illuſtrations of Drayton's Poly-Olbion, compares this legend to the fabulous account which the Rabbinical writers give of the Beni-Elohim, mentioned in the book of Geneſis[P]; but I much

[P] Illuſt. of Drayton's Poly-Olbion, Song 5. "The ſons of

doubt, whether there be the ſlighteſt connection between the two fables. As the virgin is the Ark, ſo the infernal ſpirit ſeems to be nothing more than one of the infernal or arkite Cabiri, and the ſame perſon as his imaginary ſon Merlin; for Noah, as I have frequently obſerved, was indifferently eſteemed the parent, the huſband, and the ſon, of his divinely conſtructed veſſel. Selden further mentions, that Merlin was likewiſe called *Ambroſe* or *Ambroſius*[q]; but Spenſer repreſents Ambroſius as the couſin of Matilda, Merlin's mother[r]: I ſuſpect however, that Selden is right in this matter, and that Spenſer is miſtaken. Our fabulizing anceſtors converted Ambroſius into a Roman king of Britain; but, as Mr. Bryant very juſtly obſerves, no ſuch perſon ever exiſted. Amber or Am-P'Ur ſignifies *any thing divine* or *ſolar*: hence the term was ſometimes applied to Noah, or Merlin; and ſometimes to the conſecrated Petræ, in which he was worſhipped. Stonehenge was compoſed of theſe Petræ: accord-

" God came in unto the daughters of men." Gen. vi. 4. " The " angels of God," ſays Joſephus, meaning I ſuppoſe the fallen angels, " cohabiting with women, begot a race prone to commit " injuſtice." Joſeph. Ant. Jud. lib. i. cap. 3.

[q] Illuſt. of Poly-Olb. Song 5.

[r] Spenſer's Fairy Queen, book iii. cant. 3.

ingly,

ingly, while a town in its immediate vicinity is denominated *Ambroſbury*, we find a tradition prevalent, that that ſtupendous monument itſelf was brought in a ſingle night from Ireland, through the power of Merlin's incantations[s]. Another Druidical erection, conſiſting of the ſame Ambroſiæ Petræ, formerly ſtood in the neighbourhood of Penzance. It is at preſent nearly deſtroyed; but it ſtill retains the name of *Main-Amber*, or *the Amber-ſtone*[t].

The romance of *the life of Merlin* repreſents that magician, as contemporary with king Arthur, and as the inſtitutor of the famous round table. I am much inclined to conjecture, that the hardy knights of this celebrated order were in fact no other than the infernal or Cabiric deities. Hence we find a ſtrange wild legend reſpecting them, that they were accuſtomed to ferry demons over Cocytus, Phlegethon, Styx, Acheron, and Lethè[u]. The whole of this is merely the

[s] Drayton's Poly-Olb. Song 4.

[t] See the whole paſſage from *the Analyſis* reſpecting the Ambroſiæ Petræ, cited above, p. 170.

[u] "Tous les chevaliers de la table ronde eſtoient pauvres "gaigne deniers, tirans la raine pur paſſer les rivieres de Co- "cyte, Phlegeton, Styx, Acheron, et Lethe, quand meſſieurs les "diables ſe veulent eſbatre ſur l'eau, comme font les baſteliers "de Lyon et gondoliers de Veniſe. Mais pour chacune paſ-

counterpart to the fabulous birth of Merlin, who, as we have ſeen, was feigned to be the offſpring of an infernal ſpirit.

As the knights of the round table were placed in the fabulous Hades, ſo Merlin or Noah was ſuppoſed to have contrived a fountain, the waters of which excited hatred in the boſoms of thoſe who drank of them. This fountain of hatred I apprehend to be the very ſame as the claſſical Styx, the mythological hiſtory of which I have already ſufficiently diſcuſſed.

Dicon, che da Merlin fu fabbricata
Per Triſtan, che d'Iſotta era invaghito.
\- - - - - - - - - -
Era quell' acqua di queſta natura,
Che chi amava, faceva diſamare,
E non ſol diſamar, ma in odio avere
Quel ch' era prima diletto, e piacere [x].

Upon comparing the Hindoo Mithratic temples with the pyramids of Egypt, and the Iriſh cavern at New-Grange, we found, that one method of conſtructing thoſe places of worſhip was to diſpoſe the building in the ſhape of a croſs, and over the ſacellum to

" ſade ils n'ont qu'un nazarde, et ſur le ſoir quelque morceau " de pain chaumeny." Rabelais, liv. ii. cap. 30. apud Selden.

[x] Orlan. Inam. di Boiardo. lib. i. cant. 3. Stanz. 36, 37.

raiſe

raiſe a lofty pyramid. Such is the form of the ſupernal pagoda of Benares, and of the ſubterraneous grotto at New-Grange. Keeping this circumſtance in view, we ſhall be led to diſcover the real uſe of two curious relics of antiquity, ſituated near Tortoſa in the region which lies directly north of Beruth[y], Tyre, and Paleſtine. Maundrell, in his conjectures reſpecting them, makes preciſely the ſame miſtake that Norden has done in treating of the great pyramid, and Ledwich in deſcribing the cavern of New-Grange; for he has erroneouſly pronounced two ancient Mithratic temples to be two places of ſepulture, notwithſtanding their vicinity to another curious monument, which has been moſt happily illuſtrated by Mr. King. Maundrell's account of theſe ſeveral remains is as follows.

On the north ſide of the ſerpent-fountain was a large dike, cut into the ſolid rock; "and juſt on the other ſide of it, we eſpied "another antiquity, which took up our next "obſervation. There was a court of fifty "five yards ſquare, cut in the natural rock; "the ſides of the rock ſtanding round "it, about three yards high, ſupplying the "place of walls. On three ſides it was thus

[y] The ancient Berytus, the *Berοè* of Nonnus.

" encompaſſed; but to the northward it lay
" open. In the centre of this area was a
" ſquare part of the rock left ſtanding; being
" three yards high, and five yards and a half
" ſquare. This ſerved for a pedeſtal to a
" throne erected upon it. The throne was
" compoſed of four large ſtones, two at the
" ſides, one at the back, another hanging over
" all the top, in the manner of a canopy.
" The whole ſtructure was about twenty feet
" high, fronting towards that ſide, where the
" court was open. The ſtone, that made the
" canopy, was five yards and three quarters
" ſquare, and carved round with a handſome
" cornice. What all this might be deſigned
" for we could not imagine; unleſs perhaps
" the court may paſs for an idol temple, and
" the pile in the middle for the throne of the
" idol: which ſeems the more probable,
" in regard that Hercules, that is the Sun, the
" great abomination of the Phenicians, was
" wont to be adored in an open temple. At
" the two innermoſt angles of the court, and
" likewiſe on the open ſide, were left pillars
" of the natural rock; three at each of the
" former, and two at the latter.

" About half a mile to the ſouthward of
" the aforeſaid antiquities, there ſtood in view
" two towers.—We found them to be ſepul-

" chral

" chral monuments, erected over two ancient " burying places. They ſtood at about ten " yards diſtance from each other. The firſt " tower was thirty three feet high. Its long- " eſt ſtone or pedeſtal was ten feet high, and " fifteen ſquare: the ſuperſtructure upon " which was firſt a tall ſtone in the form of " a cylinder; and then another ſtone cut in " ſhape of a pyramid. The other tower " was thirty feet and two inches high. Its " pedeſtal was in height ſix feet; and ſixteen " feet ſix inches ſquare. It was ſupported by " four lions, carved one at each corner of the " pedeſtal. The carving had been very rude " at beſt; but was now rendered by time " much worſe. The upper part reared upon " the pedeſtal was all one ſingle ſtone, in " faſhion like a cone.

" Each of theſe barbarous monuments had " under it ſeveral ſepulchres; the entrances " into which were on the ſouth ſide. Going " down ſeven or eight ſteps" into the vault under the firſt of the towers, " you come to " the mouth of the ſepulchre; where *crawl-* " *ing in*, you arrive in a chamber, which is " nine feet two inches broad, and eleven feet " long. Turning to the right hand, and go- " ing through a narrow paſſage, you come to " a ſe-

" a ſecond room, which is eight feet broad " and ten long. In this chamber are ſeven " cells for corpſes, two overagainſt the en- " trance, four on the left hand, and one un- " finiſhed on the right. Theſe cells were " hewn directly into the firm rock. We " meaſured ſeveral of them, and found them " eight feet and a half in length, and three " feet three inches ſquare. I would not in- " fer from hence, that the corpſes, depoſited " there, were of ſuch a gigantic ſize, as to fill " up ſuch large coffins: though, at the ſame " time, why ſhould any men be ſo prodigal " of their labour, as to cut theſe caverns into " ſo hard a rock as this was, much farther " than neceſſity required?

" On the other ſide of the firſt chamber " was a narrow paſſage ſeven feet long, lead- " ing into a third room, whoſe dimenſions " were nine feet in breadth, and twelve in " length. It had eleven cells, of ſomewhat " a leſs ſize than the former, lying at equal " diſtances all round about it.

" Paſſing out of the firſt room," which ſerved as a veſtible to all the others, " fore- " right, you have two narrow entrances, each " ſeven feet long, into a fourth room. This " apartment was nine feet ſquare: it had no

" cells

" cells in it, like the others, nor any thing re-
" markable, but only a bench, cut all along
" its ſide on the left hand.

" From the deſcription of this firſt ſepul-
" chre, it is eaſy to conceive the diſpoſition of
" the other. The height of the rooms in
" both was about ſix feet; and *the towers*
" *were built each over the innermoſt room* of
" the ſepulchre, to which it belonged [z]."

Maundrell further mentions, that not far from theſe pyramids were two others with nearly ſimilar excavations beneath them.

The firſt thing, of which I ſhall remind the reader, is, that he is now in the very country of the Phenician Cabiri, in the region of Tyre, and Beruth; and I ſhall next call to his recollection, that the worſhip of theſe deities was equally eſtabliſhed in Britain and Ireland. This will prepare him both for the obſervations of Mr. King upon what Maundrell calls a throne, and for my own remarks upon what he denominates two ſepulchres.

Theſe ſeveral monuments being in the immediate neighbourhood of each other, we are naturally led to ſuppoſe, that they were con-

[z] Maundrell's Journey from Aleppo to Jeruſalem, p. 20. The reader will find there a plan of theſe caverns.

nected

nected in their uſes; and I apprehend, that we ſhall not find ourſelves miſtaken.

With regard to the firſt, Mr. King, and I think very juſtly, ſuppoſes it to have been not a throne, but an altar, preciſely reſembling that curious relic of antiquity uſually called *Kit's Cotty houſe*, as well as ſeveral other erections of a ſimilar nature in various parts of theſe iſlands. Upon this altar he conjectures, that human ſacrifices were offered: and he obſerves, that it is raiſed juſt high enough for the purpoſe of exhibiting thoſe dreadful rites to the ſurrounding multitude, and no higher; and moreover that it is juſt large enough for ſuch ſacrifices, and no larger. He further conceives, that the area, cut out of the rock, was deſtined for the prieſts; and that the elevated part around it was meant for the accommodation of the populace. In ſhort, he pronounces this imagined throne to be no other than a Cromlech [a]. Concerning the rude ſtone pillars, he does not appear to me to ſay any thing very ſatisfactory; for he ſimply obſerves, that they bear an affinity with Druidical remains. I am perſuaded however, that theſe were nothing more than Phalli;

[a] Muniment. Ant. vol. i. p. 225. et infra.

and

and that they were placed in the court-yard of the grand altar, with the very ſame alluſion to the deluge, as the Phalli, which Lucian informs us were erected in the area ſurrounding the temple of the Syrian goddeſs.

Hitherto I have, with great pleaſure, attended the ſteps of Mr. King; but, upon the ſubject of the imaginary ſepulchres, he is entirely ſilent. Having ſeen however, that the ſuppoſed throne was a Cabiric, Mithratic, or Druidical altar, (for it matters little by which of theſe names we deſignate it,) we may naturally expect to find in its neighbourhood a cavern temple, or Petra, deſtined for the celebration of the Myſteries of the helio-arkite ſuperſtition. Such then I conceive the two vaults, with their pyramidal appendages, to have been. Accordingly we find, that they are each conſtructed in the form of the Taautic croſs T; that they have each an adytum, or ſacellum; and that they have each a pyramid, *ſtudiouſly* and *uniformly*, not *accidentally*, erected preciſely over this adytum. We further find, that the entrance into them is by a ſmall paſſage, ſo narrow, that a perſon is obliged to advance crawling rather than walking; and that there are within them a number of receſſes, hollowed out in imitation of the irregularities of a natural cavern, which were

were uſed by the prieſts, partly for the management of their terribly fantaſtic machinery, and partly as troughs for water. Theſe places Maundrell ſuppoſes to be cells for the reception of dead bodies; but he allows, that they are much larger than what was neceſſary for that purpoſe; and, as for any remains either of ſkeletons, mummies, or coffins, we find no more veſtiges of them here, than in the great pyramid of Egypt, or in the grotto of New-Grange. Upon the whole, I have little doubt of the mutual connection of all theſe Syrian monuments of antiquity, ſeeing they are thus placed in each other's immediate neighbourhood; and I cannot refrain from believing, that, as the altar was erected for ſacrificial purpoſes, ſo the excavations were made for the due celebration of the Mithratic or Cabiric Myſteries.

Let us now turn our eyes to Egypt, where, as a confirmation of what has been ſaid reſpecting the ſubterraneous chambers in the Syrian caverns, we ſhall find (upon a larger ſcale indeed) a ſuite of grottos cut out of the ſolid rock, and arranged on the north and weſt ſides of the ſecond pyramid. Mr. Greaves obſerves, that "the entrance into them is by "ſquare openings, hewn out of the rock, not "exceeding in magnitude thoſe, which he "had

" had deſcribed before as forming the en-
" trance of the firſt pyramid, and which he
" has repreſented as *narrow* and quadrangu-
" lar. The chambers within, he obſerves,
" are likewiſe of a ſquare form and well-pro-
" portioned, covered and arched above with
" the natural rock; in moſt of which there
" was a paſſage, opening into an interior
" chamber, but ſo obſtructed with rubbiſh,
" and ſo involved in darkneſs, as to forbid all
" penetration into their receſſes. Theſe cham-
" bers, it can ſcarcely be doubted, had ſome
" ſecret communication with the interior
" apartments of the pyramid, the entrance
" into which has, if ever known, been long
" ſince forgotten [b]." Mr. Greaves, and after him Mr. Maurice, conjectures, that theſe caverns were the dwellings of the prieſts; an opinion, which I will not indeed venture poſitively to contradict, but the propriety of which I very much doubt. I am rather inclined to think them a ſuite of grottos deſtined for the celebration of the Myſteries; and I ſuſpect, that they terminated in an adytum, the paſſage to which is now choaked up, directly under the pyramid. It is obſervable, that theſe caverns are diſpoſed, not

[b] Maur. Ind. Ant. vol. ii. p. 538.

in

in the form of the Taautic T, but in that of an L; a ſhape exactly ſimilar to that of St. Patric's purgatory, excepting only that the angle of the latter is an obtuſe inſtead of a right one. The T and the L however are in fact the ſame ſymbol; the former ⊥ being the complete Argha, and the latter L the Argha with its ſtern lopped off, as it is invariably repreſented upon the celeſtial globe.

If from Egypt we once more revert to Hindoſtan, as we have already found in that country the ancient petrèan worſhip eſtabliſhed in its higheſt ſplendor and magnificence; ſo we ſhall be at no loſs to diſcover an inſtance of a ſuite of ſacred rooms hewn out of the ſolid rock: accordingly, as the laſt-mentioned Egyptian grottos were deſigned, I conceive, for the celebration of the Cabiric Myſteries; ſo the wonderful excavations at Ellora ſeem to have been formed for the very ſame purpoſe. Hence we find, that the Linga or Phallus, the ſymbolical bull, the god Maha-Deva or Oſiris, and his allegorical conſort Parvata, are ſtudiouſly introduced into them; hence alſo we meet with the ſtone ciſtern for the purpoſe of holding water; and hence we may obſerve, that cloſe to Ellora is a ſmall circular lake, and a little iſland in the midſt of it, ſymbolical, like the Egyptian Chem-

Chemmis in the lake near Buto, the Pelaſgic iſland in the Cutilian lake, and the Iriſh Macra in the lake Derg, of the Noëtic Ark [c].

All theſe various caverns being alike dedicated to the lunar or arkite deity, the obſervations which have been made upon them may perhaps enable us to unravel the wild legend of Endymion, the Moon, and the Latmian grotto.

According to Heſiod, Endymion was the ſon of Calicè by Jupiter-Aethlius; and he obtained from his father the privilege of preſiding over death. He is evidently the ſame perſon as Ixion; for we find, that the very ſame ſtory is told alike of them both. As Ixion attempted to raviſh Juno, and, embracing in her ſtead a cloud, became the father of the Centaurs, for which crime he was thruſt down into the infernal regions: ſo Endymion was taken up into heaven, where he made a ſimilar attempt upon the chaſtity of Juno; embraced, in a ſimilar manner, a cloud; and was, in a ſimilar manner, caſt into the fabulous Hades. After what has already been ſaid concerning Nephelè, the cen-

[c] For an account of theſe caverns I refer the reader to Aſiat. Reſ. vol. vi. p. 389. where he will find a variety of Plates illuſtrative of them, among which there is a view of Ellora with its lake and iſland.

taurs, and the infernal regions, it is ſuperfluous to point out the import of theſe traditions: it will be ſufficient merely to obſerve, that the circumſtance of Noah's ſeizing the dove, and drawing her into the Ark, has been ſtrangely perverted into an imaginary attempt to raviſh Juno.

The part of the legend of Endymion, laſt conſidered, in ſome meaſure points out the nature of his real character; but that, which is moſt immediately connected with the preſent ſubject, is the fable of his eternal ſleep in the cave of Latmos. Some ſuppoſed, that he was beloved by the Moon, and was thrown into that ſleep by her, in order that ſhe might viſit him in the cave without any oppoſition; others aſſerted, that he was deified on account of his exemplary piety, and yet for the very ſame reaſon was doomed to perpetual ſleep; and others again fancied, that this ſleep overpowered him in conſequence of the anger of Jupiter on account of his attempt to violate Juno. All theſe ſeveral legends, though in ſome reſpects they may ſeem contradictory, are virtually the ſame; for the deſcent of Endymion into the infernal regions, and his ſuppoſed ſtate of torpidity, are only different modes of deſcribing the allegorical death of Noah, his incloſure within the lunar Ark.

As

As for the Latmian cave, I doubt not but that it was a well-known Cabiric grotto, where Endymion, or the ſolar Noah, was worſhipped in conjunction with Diana, or the lunar Ark: accordingly, in the immediate vicinity of this cavern, there was a town denominated *Heraclia*, from Heracles, Hercules, or Erech-El, *the arkite god*.

The fictitious genealogy of Endymion, and his imaginary preſidency over death, perfectly accord with the preceding remarks upon his character. His mother was named *Calicè*, or *the cup*, becauſe a cup was one of the many ſymbols of the Ark: and his father Jupiter-Aethlius is the very ſame perſon as himſelf; both being equally Eth-El, or *the god of fire*, on the one hand, and En-Du-Maon, or *the gracious god of the lunar creſcent*, on the other [d].

We have ſeen, that, upon the propagation of Chriſtianity in the Britiſh iſles, a variety

[d] For all the preceding traditions reſpecting Endymion, ſee Schol. in Apoll. Argon. lib. iv. ver. 57. Du Maon, or En-Du-Maon, is the ſame as the *Baal-Meon* of Scripture. *Meon* was a title of Apollo, or the ſolar Noah; hence, in conſequence of the prieſts bearing the names of the deities whom they ſerved, Statius, with ſtrict mythological propriety, denominates an oracular prieſt of Apollo *Meon*.

——— Noſtra præſignem Mæona lauro.

Stat. Thebaid. lib. iv. ver. 598.

of wild legends were built upon certain mutilated traditions reſpecting the uſe of the Mithratic caverns. Theſe, as I have obſerved, were generally eſteemed oracular: whence, in ſucceeding ages, they were ſometimes metamorphoſed into the purgatories of imaginary ſaints; ſometimes into the dens of magicians, or fairies; and ſometimes into the ſtrong-holds of Satan himſelf. A great change in the religion of the weſtern parts of the oriental world produced very ſimilar notions reſpecting the Aſiatic grottos of the Noëtic Mithras. The ſanguinary theiſm of Mahomet ſpeedily overthrew the ancient fire-worſhip of Perſia, Chaldèa, and Arabia: and the caverns of the arkite Cabiri were henceforward deemed now the haunts of genii; and now the receptacles of immenſe treaſures, of inchanted lamps, and of magical taliſmans. That curious original production, *The Arabian Nights Entertainments*, is at once replete with alluſions to the old Sabian idolatry, and to the conſecrated oracular grotto. Thus, Zobeidè arrives at a city, all the inhabitants of which, with the ſolitary exception of the king's ſon, who had embraced the religion of Mahomet, had been miraculouſly changed into ſtones, as a puniſhment for their obſtinate adherence to the fire-worſhip of the Magi;

Magi: and thus prince Aſſad very narrowly eſcapes being ſacrificed by the adorers of the ſolar fire. Thus alſo the ſecond Calender diſcovers a wonderful cavern, decorated and furniſhed like a magnificent palace, and concealing within its ſubterranean receſſes a beautiful lady, the miſtreſs of a powerful genius; thus Ali-Baba finds a cave, the door of which opens and ſhuts by the pronunciation of a magical word; and thus, not to multiply inſtances, Aladdin deſcends into an immenſe grotto, conſiſting of three ſucceſſive vaulted apartments, rich with the moſt precious jewels, and yet more rich with the wonder-working lamp.

To the Mithratic rock-temple, and the artificial cavern conſtructed within the nearly ſolid maſs of the pyramidal pagoda, ſucceeded the Pyratheia of the Perſians[e], and the circu-

[e] The round towers ſo frequent in Ireland ſeem to have been edifices of the ſame nature as the Pyratheia of the Perſians. "There can be no doubt," ſays Col. Vallancey, "of "the round towers in Ireland having been fire-towers. The "conſtruction of them was well adapted to the purpoſe: the "door being always from twelve to fifteen feet from the baſe, "the ſacred fire at the bottom could not be moleſted by the "wind: it was covered by a cupola at top; and four ſmall "windows in the ſides near the top let out the ſmoke. The "diameter of them is no more than ſufficient for the *Cai-Cu-*"*lane* or *Draoi* (Ang. the high-prieſt) to perform his ſacred

 "office:

lar temples of the Greeks and Romans. Theſe were ſo built, that their interior preciſely reſembled a circular excavation; and they were

" office; his *Zend* or prayers were not to be heard by the con-
" gregation, as in the ſervice his mouth was covered leſt he
" ſhould breathe on the holy fire, ſo that he mumbled or mut-
" tered his words. When he had done, he probably aſcended
" to the door or to the top, and gave his *Aphrin* (Ang. bene-
" diction). The ſacred fire was fed by the wood of a ſacred
" tree. In Perſia the name of that tree is *Haum al Magjus*,
" i. e. *Haum Magorum:* in Iriſh *Om* and *Omna* was *Crann-*
" *naomha* or *ſacred tree*; we tranſlate it *an oak*. The Perſo-
" Scythæ of Ireland named theſe towers *Tuir-Beil*, or *the towers*
" *of Baal*, a name ſacred to the Sun. In Pharh. Gj. a Perſian
" author, we are told, that Ardeſhir Babek, a Perſian king,
" conſtructed a certain lofty building, which he named *Terbali*,
" to the eaſt of the city of Iharaghun in Perſia. The ſacred
" fire was named *Hyr* (Heb. אור), in Iriſh *Ur*; it was alſo
" named *Adur*, whence the *Adair* of Ireland, names of places
" where ſome ſacred building is always to be found. Our mo-
" dern churches are commonly annexed to theſe old fire-towers;
" a ſtrong argument that they were originally ſacred buildings.
" The præfectus ignis was named *Hyr-bad*, in Iriſh *Ur-Baidh*,
" or *prieſt of the fire*. We now tranſlate *baid, a prophet*. The
" *Urbad* continued night and day in the fire-tower; and all
" other prieſts were ſubject to him. We have the ſame ac-
" counts in the Iriſh MSS. This order was alſo named *Mogh*
" (or *Magus*.) *Mogh*, *Mugh*, or *Magh*, was the name in Ire-
" land; hence *Ard-Magh*, the metropolitan ſee of Ireland.—
" We ſhall find moſt of the Iriſh towers connected with our ca-
" thedrals, as at Cloyne, Caſhell, Glandalough." Vallancey's Vind. p. 203. The tower of Belus in Babylon was evidently, as I have already obſerved, an immenſe *Tuir-Beil*, or tower devoted to the worſhip of the ſolar Noah.

con-

conſtantly devoted to the idolatrous worſhip of the ſolar fire. Mr. Maurice conjectures, and I think very juſtly, (although I cannot adopt his ſentiments reſpecting the Myſteries,) that both the round church of St. Stephen at Rome, and the Pantheon itſelf, were copies of the ancient Mithratic cavern. Accordingly he obſerves, that the latter of theſe buildings, from the circumſtance of its originally having no windows, and receiving light only through an opening in the roof, exhibits at this moment the exact repreſentation of a vaſt circular cave. He further remarks, that wherever the Perſian conqueſts extended, we invariably find temples of an orbicular form; and he adds, that, in the Indian pagodas, the concave dome not unfrequently occupies the place of the tapering pyramid [f]. In all theſe different buildings, whether erected in Greece, in Italy, in Perſia, or in Hindoſtan, the myſterious rites of the helio-arkite Cabiri were alike celebrated; nor ſhall we wonder at this ſimilarity of religious inſtitutions, when we recollect, that from the Noëtic Ogdoad all the nations of the earth equally derived their origin.

Upon the whole it appears, that the moſt

[f] Maur. Ind. Ant. vol. iii. p. 181. et infra.

prominent features, obſervable in ſuch places as were dedicated to the Mithratic or Cabiric ſuperſtition, are *the ſubterraneous grotto* whether natural or artificial; *the pyramid*, comprehending and concealing, within its maſſy bulk, *the central chamber*; *the circular pyratheion*; *the Taautic croſs*, whether ſimple, or compounded; and *the ſmall lake*, with its *floating iſland* typical of the Ark. Theſe diſtinguiſhing characteriſtics we ſometimes find ſingle, and ſometimes united; but, generally ſpeaking, they may be conſidered as the almoſt inſeparable concomitants of the helioarkite devotion.

Such is the beſt information, which I have been able to collect reſpecting the Myſteries of the Cabiri; but I ſuſpect, that a wide field yet remains unexplored, being ſtrongly inclined to conjecture, that, were the legendary annals of every people upon the face of the globe carefully examined, they would all be found, directly or indirectly, to agree upon one main point, the exiſtence of the deluge [g].

[g] The pyramidal temple is equally familiar to the inhabitants of Peru, and to the iſlanders of the vaſt pacific ocean: for, while the former of theſe nations have a tradition of the deluge, and of the preſervation of ſeven perſons, the exact number of the Hindoo Riſhis, and the Phenician Cabiri, excluſive of Noah their head; the latter religiouſly preſerve the Egyptian

To proſecute however an examination of this nature, with any reaſonable proſpect of ſucceſs, requires more leiſure, more health, more perſeverance, more judgment, and a greater knowledge of languages, than what uſually fall to the lot of one perſon; certainly much more, and much greater, than what have fallen to my own lot.

tian cuſtom of carrying, in ſolemn proceſſion, the arkite Baris. Maur. Ind. Ant.—Miſſionary Voyage to the South Sea.—Gomara.—Cooke's Voyage by Hawkeſworth. It is not unworthy of notion, that one of the pyramids in Atooi was erected upon the bank of a ſmall lake.

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